

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES"

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From the Religious Magazine.

HOW OUGHT I TO KEEP THE SABBATH?

This is an interesting question. It intimately
concerns every one who hopes finally to enjoy an
everlasting rest in heaven. The character of a man
depends very much upon the manner in which he
observes the Sabbath. And so of a whole commu-
nity. This institution was established by God him-
self, and was intended to exert a powerful and salu-
tary influence, not only upon individuals, but upon
whole nations. Go to any place you please and
scrutinize the habits and character of the people,
and you may easily be satisfied whether they pay a
proper respect to the fourth commandment.

The duties of the Sabbath are in many respects
peculiar. They differ from the duties appropriate
to other days. Many things which it would be right
and proper to do at other times, God has forbidden
me to do on the Sabbath, that is, I must not engage
in my ordinary worldly pursuits, though duty re-
quires me to attend diligently to those on other days.
The prohibition of the divine law does not end here.
I am commanded to shut out worldly thoughts from
my mind, and worldly feelings from my heart, and
give myself up to the delightful services of religion.

I can now think of a great many things which I
ought not to do on the Sabbath, but which I some-
times find in myself a strong disposition to indulge
in. Some of these I will mention.

I ought not to lie in bed later on Sabbath morning
than on any other. The early hours of the day
should be given to God. Their breath should be
esteemed sweeter and more precious than that of
any other morning in the week. The sluggard who
loves his pillow and will not rise because his worldly
business does not call him, shows that he has little
regard for the delightful privileges which the Sab-
bath affords. He loses what can never be made up
to him, though he may not be sensible of his loss.
He unites himself in a great measure to the sacred
duties of the day. I must take care not to imitate
him. The pleasures of protracted sleep in the morn-
ing are nothing in comparison with the richer and
more rational enjoyments, which I find in reading
my Bible or meditating upon some serious subject.
I wrong myself as well as sin against God, if I
waste the "sweet hours" of Sabbath morning upon
my bed. *I ought not to do it.*

I ought not to spend too much of the morning in
dressing myself for church, and otherwise prepar-
ing for the religious duties of the day. I ought to
be prepared to commence the Sabbath with the du-
ties which appropriately belong to it. I must not
prolong the previous week by adding to it any part
of that day; all of which God has set apart for him-
self. It is very easy, and I am very apt to waste
many a precious hour of this hallowed season in un-
necessary attention to my person, or matters which
I ought not to allow to divert my mind from more
important subjects. I have been in many Christian
families where a great part of Sabbath morning was
occupied in making preparations to go to church.—
After breakfast and family devotions, the children
would begin to talk about their dress and inquire
how they should get to meeting. A thousand use-
less questions would be asked, and as many useless
propositions made, all tending to interrupt the cheer-
ful, quiet and hallowed solemnity of the day. More
anxiety would be manifested to appear well and
fashionable before men, than serious and devout be-
fore God. Now, whatever others may think in re-
gard to such a manner of spending Sabbath morn-
ing, I am sure of this, that *I ought not thus to
spend it.*

I ought not when on my way to the house of God,
to talk or think upon subjects that have a tendency
to unfit my mind for the services of the sanctuary.
Worldly and distracting thoughts are sufficiently
prone to steal my attention when listening to the
preacher, though I make every effort to avoid them,
and have endeavored to shield my mind against
them by previous prayer and meditation. But
when I allow myself to think or converse upon topics
inappropriate to the Sabbath until I enter the door
of the church, I am sure to be harassed and distur-
bed by an uncomfortable train of reflections during
the whole service. The thoughts which I have
cherished and voluntarily taken with me to my seat,
will not readily leave me to a calm and devout at-
tention to the word of God. They are so obstinate
and persevering in their solicitations that I some-
times know not what to do. I fight against them
with all my strength, and still gain but a poor and
partial victory.

There is hardly any thing in which I experience
greater difficulty, or find greater self-denial neces-
sary than in regulating my conversation aright when
going to the house of God. If I chance to be in
company with a friend who is not pious, it may re-
quire a sacrifice of what the world deems politeness
or sociability to refrain entirely from all conver-
sation upon subjects of a worldly nature. The news
of the past week are fresh in the memory, and no-
thing is more natural and common than to talk
them over. It is exceedingly pleasant to exchange
opinions on the current topics of the day; and one
who should refuse to do it simply because it was the
Sabbath, might be considered over strict and puri-
tanical. Besides, this friend, especially if I do not
see him often, may have a claim upon my particu-
lar attention, and Christian politeness requires that
I should have a kind and attentive regard for his
feelings. I may know at the same time that serious
conversation is not what he desires. He wishes to
talk of the political movements or peculiar aspect of
the times, or the manifold schemes of benevolence, or
the rapid advancement of society. In such a case I
must be careful not to manifest greater regard for
his present feelings or gratification than for his eter-
nal welfare. The high obligations of Christian
faithfulness are upon me. I must discharge my du-
ty to God, to him and to myself at the same time.

How can I do this, if my conversation is wholly of a
worldly nature, and in no respect different from
what it would be likely to be on any other day of
the week? I am persuaded *I ought not to be
thinking or conversing upon worldly matters,
when on my way to the house of God.*

I ought not to engage in common amusements or
recreation, when not at church. True I may be
cheerful, and ought to be so, and may relax my
mind in pleasant and animated conversation, or
in a great variety of other ways. But I must look
well to the moral and religious tendency of every
kind of relaxation in which I allow myself. A
boundless field of proper and allowable pleasure lies
before me. I may recount the scenes and incidents
of my past life—call to mind the goodness and mer-
cy of God in sustaining me and leading me safely
through so many dangers, and in giving me so many
privileges and so much happiness. I may look
forward to the bright scenes and pure enjoyments of
the heavenly world; and if my heart is right, may,
as it were, enter upon them by anticipation. Such
thoughts and contemplations are sweet and refresh-
ing to those who love God, and shall they not be so
to me? Shall they not make a part of my Sabbath
day recreation?

A Christian is hardly in danger of indulging in
worldly amusements on the Sabbath, it would be so
glaringly inconsistent both with his feelings and pro-
fession.

But the case of those who are not Christians, is
very different. They tempt themselves to indulge
in what they perhaps may deem innocent diversions,
is strong and besetting. They may find themselves
engaged in them before they are aware. But let
them take heed. They cannot plead exemption
from any duties which are binding upon the Chris-
tian. Every act of theirs which would be wrong or
criminal in a professor of religion, is wrong and
criminal in them, and has a tendency to hinder them
from becoming Christians. Worldly amusements
on the Sabbath, however harmless they may ap-
pear, sweep away from the mind whatever of seri-
ousness may have been occasioned by listening to
the preacher—they dissipate the thoughts and drown
reflection, and render the heart insensible to eternal
things. They have been the instruments of perdition
to millions;—I would not have them such to me.
*I ought not to indulge myself in them on the
Sabbath.*

I ought not to read books on the Sabbath that
are not of a religious character or tendency. But
why not? Because it would be as direct a viola-
tion of the fourth commandment as it would be to la-
bor with my hands. The moral law, of which the
command "to remember the Sabbath day and to
keep it holy," is a part, has respect to the mind,
rather than the body. It is a law by which God gov-
erns the spirits of men, and may be transgressed in
the stillness of private retirement, as well as in the
noise and bustle of a crowd in the streets. The
reading of books which have not a religious tenden-
cy is often more unfavorable to such a state of mind
as we should always cherish and maintain on the
Sabbath, than almost any kind of bodily labor. It
shuts out serious thoughts, leaving no room for them
in the mind. I have observed that many who would
not on any account be seen occupied on the Sab-
bath, in what they consider worldly business, feel
little or no compunction for perusing works of history,
travel, science, literature, and so forth, which
have no connexion with religion. They regard
this as a proper manner of spending the hours that
are not occupied in public worship. Reading is not
their every day employment; and, on this account,
hardly seems to be a worldly business. Besides,
they disturb no one—all is done in the stillness of
solitude, and their example they think, is not so perni-
cious to the interests of society, as that of the man
who attends to his ordinary pursuits on the Sabbath.
But are their reasons sufficient to justify the prac-
tice in question? Is the reading of books which are
not of a religious character or tendency, in any way
more nearly allied to the appropriate duties of the
day which the Author of our blessings requires us to
keep holy, than any other employment that does not
interrupt the quiet or devotion of others? Might
not the merchant post his books, or the cashier pre-
pare his bank bills for circulation, or the mechanic
work in his shop, or the farmer in his barn, as well
as one who is fond of reading, peruse such books as I
have referred to, in the parlor, or his chamber? I
have often thought upon this subject, and am fully
convinced that *I ought not to spend the Sabbath in
reading books that have no particular tendency
to inspire me with such sentiments and feelings, as
the whole spirit of its original design and institution
requires of those who would properly observe it
and profit by it.*

I ought not to form plans or make arrangements
on the Sabbath for the business of the week. I
find myself at times quite too much disposed to do
this. When I expect to engage in any new undertaking,
or take a journey, or receive a visit from particu-
lar friends in the course of the week, it requires an effort
to keep all thoughts of these things out of my mind.
They rush upon me unexpectedly, and not infre-
quently trouble me exceedingly,—for I feel all the
time that I ought not to indulge them. They have
no right to my attention during the hours God has
set apart for his special service. They may some-
times cost me a painful struggle, but *I must not al-
low them a place in my mind, if I would have a
pure conscience.*

I ought not to neglect private religious duties on
the Sabbath, because I am occupied so much of the
time in public worship. I ought to be even more
fervent in my supplications and spend a longer time
in my closet than is on other days, usual. I must
strive to live nearer to God and then will the Sab-
bath shed a sanctifying radiance over every other
day of the week.

I ought not to allow the Sabbath to be to me a
dull, uninteresting day. It should be the happiest
and most delightful day of the seven. It was intend-
ed by its Author to be a joyful season, in which the
heart should overflow with gratitude and holy joy,
and exult in rapturous anticipation of an endless
Sabbath in heaven. It brings along with it a train
of most interesting and grateful recollections. It
carries the thoughts back to that eventful morning
when some pious woman and two of the disciples
went early to the Sepulchre, and found that Jesus
was not there. He had risen, as he had told them—
death had not power to hold him. On the Sabbath
he met his disciples, and by the gracious words he
spoke, filled them with joy, revealing himself as a
triumphant Redeemer, who had achieved the great
work of man's salvation. On the Sabbath, too, he
rode on a bright cloud to heaven, leaving to his dis-
ciples, the sustaining assurance that he would be
with them to the end of the world. On the Sab-
bath the Holy Spirit came down and converted in a

single day more than three thousand souls. Every
thing connected with the history of the Sabbath is
adapted to awaken the most pleasing emotions, and
to render its return delightful. *It ought not then to
be to me a tiresome or uninteresting season.*

In a subsequent number, I propose to consider
some of the positive duties of the Sabbath, or in other
words, what I ought to do on that holy day.

* If the ascension took place on the fortieth day
after the resurrection, as seems to be clearly taught in
Acts 1, it must have occurred on Thursday.

Whether the Pentecost occurred upon the seventh
or upon the first day of the week, is a point upon
which the learned are by no means agreed; but the
more common opinion seems to be that it fell upon
the Christian Sabbath.—*Editor Rel. Mag.*

From the Father's Magazine.

VALUE OF THE TEMPERANCE REFORM TO FAMILIES.

Every movement of the present day has its influ-
ence, in a greater or less degree, upon families.—
Sabbath schools, domestic and foreign missions, ef-
forts for education, &c. all come into families with an
effect which probably is too little felt as well
as too little valued. But probably no institu-
tion of modern days has so great an influence upon
the character and prospects of children, and the
hopes of parents, as the temperance reform which is
now in such successful progress in our country. Ma-
ny parents, we are sensible, and Christian parents
too, think and speak of this subject as one of small
importance, and even treat it with a levity which in
our view is inexcusable.

Some two years ago, we recollect to have heard a
gentleman, distinguished alike for the powers of his
eloquence, and the zeal he is manifesting in be-
half of temperance societies, remark that one of the
greatest consolations afforded to his mind by the ob-
jects and success of the cause of temperance was
drawn from the hope that such would be its success
and its influence, that his child would never be a
drunkard. This remark was made in the presence
of a very large concourse of people, and we are con-
fidently thrilled through and through the heart of ev-
ery parent in that assembly.

To understand this remark fully, as well as the
value of the temperance cause to families, it is neces-
sary to compare the past with the present and the
future, as it is only by the contrast that we can ar-
rive at knowledge so important to our happiness and
consolation.

Let us look at the past. Twenty years ago, the
use of ardent spirits was universal, from the highest
to the lowest, among all classes and ranks, and con-
ditions, and on all occasions, serious and cheerful,
grave and convivial. No one thought he could do
without ardent spirit; no one doubted its usefulness
at all times, and in all places. Many a family, and
reputable families too, have sacrificed the real enjoy-
ments and necessities of life, in order to command
for some particular occasion, a sufficient quantity of
ardent spirits to appear respectable. True, the chil-
dren of the family were instructed that drunkenness
was an unbecoming and degrading vice, and espe-
cially charged to guard against ever falling into the
snare. But of how much weight were these injunc-
tions, and how much was their influence upon the
minds of children and youth, in opposition to the
daily teachings of example, we have sad and
mournful evidence, in the increasing ratio of drunk-
enness every year. For the last twenty years, it
scarcely admits of a doubt but that one in every
forty of the children born, has become more or less
intemperate; and we are quite certain that among
our whole present population, who are less than fifty
years and more than twenty years of age, very few
men can say they were never disguised with ardent
spirits. We confess the proposition appears incred-
ible, but we think if any person candidly examines
the matter he will yield his assent to its truth.

As things were then, twenty years ago, it was
quite certain that one out of every forty would be-
come a drunkard, because the habits and customs of
society forced him into the vice by spreading before
him the temptation. Nor was this all. When the
habit of drinking was once formed, there was little
or no probability of its ever being broken. The cus-
toms of society were against reformation—the daily
practices even of friends, and of parents were against
it. To hope for it, was almost hoping against hope.
And now we ask parents to pause here, and look
back upon the state of things so briefly and imper-
fectly described. Let them call to remembrance
the very neighborhood where their years of child-
hood were spent. If there were in it ten families
and forty children, one of these families was doomed,
by a custom of society, to become all that is
loathsome, and disgusting, and painful, and fearful
in a drunkard; and worse than all, his own parents
were to seal his doom. And has it not been so?—
From that neighborhood—from among those who,
from day to day used to meet at the same district
school, has not one or more gone out into society and
become intemperate? And what is true of one
neighborhood, and one school, is true of most neigh-
borhoods and schools throughout the country. Few
can be excepted.

We are now prepared by these reflections, to see
the value to parents of temperance societies. What
is the object of these institutions of promise, of hope,
and of mercy? It is simply by doing away the use
of intoxicating drinks to remove forever all occasions
or temptations to drunkenness. Some perhaps may
think and say, why not use them in moderation, as
well or better than to abolish them altogether?—
This is not the place or the time to answer objec-
tions, but we will just remark, that it is this very ex-
periment which has brought all this intemperance
into our country. Such is the nature of alcoholic
drinks, and the nature of men, that any general at-
tempt to use intoxicating liquors moderately, must
fail—must degenerate into excess. But we cannot
enter into any discussion, neither is it necessary in
this place. We would therefore ask parents to look
at what temperance societies have done, and are do-
ing, and say, if they do not open the most cheer-
ing prospects. A change has come over society.—
To drink is no longer fashionable. Not to drink,
brings no disgrace. The intemperate man can, if
he chooses, escape from an atmosphere charged
with the fumes of rum and death, and breathe one
pure and healthful.

When our children witness intemperance in an
individual, it is understood by them that he has been
making an experiment to drink moderately, and that
this is its result. They therefore understand
that moderate drinking is not safe, and that if they
would escape the end, they must avoid the way that
leads to it. And herein we see the value of the tem-
perance reform to families. It shows the error of

past reasoning and past practice, and establishes a
new principle of action; a principle which in all after
life will regulate the man; and guide him far from
the rocks and shoals upon which so many have be-
come foundered and lost. And as the temperance cause
advances, this principle will become more and more
universal and operative; those who, by drinking,
spread around them a contagious and unhealthy in-
fluence, will, one after another, fall into the grave,
and the time at length arrive, when neither exam-
ple or sentiment, shall lead children and youth into
habits which have been the destruction of thousands.
Of the children who are now under five years of
age, it may be expected that not one in a thousand
will ever become an intemperate drinker. Perhaps
the proportion will be greater; for we know that
the doctrines of temperance societies, and their in-
fluence, have found their way into hundreds of fami-
lies, where the father still indulges in the unneeded
and baneful morning dram and social glass; bound
down in the fetters of a despotic custom; a captive
to his own unyielding lusts.

And can any parent contemplate the possibility
of his descendants even of the next generation, re-
leased from errors in opinion and dangers in prac-
tice in the use of ardent spirit, passing through the
scenes of childhood and youth untouched by any of
those temptations which in years past have been
strewn thick in the path of the young, and going
through life sober, temperate, virtuous and respect-
ed, and finally dying lamely—can any parent, we
say, contemplate these things and not feel in his
heart the value of the temperance reform, and be
constrained to put forth in his life all his influence
and example to hasten its full and unmingled tri-
umphs? We hope not—we think not—indeed we
are confident, that the time is not far distant, when
every parent, if not for his own sake, will for the
sake of his children, fall into the ranks of temper-
ance, and aid forward a cause which is destined to
do so much for our country, and for the world.

RELIGIOUS NEWSPAPERS.

"I feel that it is a matter of great importance to
have religious papers generally circulated in our
churches. Where a well conducted religious pa-
per circulates, we generally find the people intelli-
gent in regard to the great objects of benevolence
now before us, and claiming the efforts of the Chris-
tian world. It is needless to say that where Chris-
tians are enlightened about these things, they can
be induced to act. They feel it a privilege to give
their money, their efforts and their prayers. It is a
luxury to them to do something for their Master's
cause. To deny them the opportunity of doing good,
would be to deny them their "meat and drink."—
But on the other hand, where no such paper cir-
culates, there is no string about their hearts half so
tender and so sensitive as the strings of their purse.
Touch the purse string and you excite the whole
system to action. If you wish to find a man's con-
science, touch this string, you will find it. If an agent
comes to solicit aid for any thing, to ask a little
of the Lord's money which he has deposited with
them, they call him "a beggar," and they are glad
when he is gone.

VOLUNTARY SUPPORT OF RELIGION.

The following facts have been given in illus-
tration of the efficiency of the voluntary principle as it
operates in Wales:—"The principality of Wales is
probably the poorest in the kingdom, containing
(Monmouthshire included) less than one million of
inhabitants on a superficial area of eight thousand
square miles,—about 120 persons for each mile; yet
there are more than seventeen hundred dissenting
chapels, all of which, with very few exceptions,
have been either rebuilt or built for the first time,
within the last 40 years; all, of course, by voluntary
contributions, and at the expense of at least
£350,000; £500 for each chapel being a very low
average. Not one tenth, (perhaps not the one fif-
teenth) of the inhabitants of Wales take their reli-
gious instruction in the "Establishment," derive
any benefit from it, or consider themselves in any
way connected with it; save only by being compel-
led to pay towards its support. During a late
tour of some hundreds of miles, through the length
and breadth of the land, almost in all places, chapels
were being then erected; while the churches sup-
ported by vast compulsory revenues decay, wax old,
and appear as ready to vanish away.—*Episcopal
Recorder.*

ASYLUMS FOR DRUNKARDS.—A correspondent of
the Brooklyn Star recommends the establishment of
Asylums for Drunkards, where the intemperate
could be placed, upon the application of their friends
or family connections, to be under the superintend-
ance of a physician—subject to his care, judgment
and treatment of their complaints, to be wholly pre-
cluded from all access to liquor, and where a fair
trial could be made for their reformation. The prin-
cipal complaint that the physician under such cir-
cumstances would be obliged to prescribe for, would
probably be the deprivation of the accustomed po-
tation, and we are not sure but the complaint
would in some cases carry the patient off; but we
still are induced to think that there may be some-
thing in the writer's suggestion worth attending to.
An asylum of this sort, under judicious regulations,
might, we think, in a great many cases, be made
of practical usefulness in the reformation of the in-
dividuals—certainly convenient often times to the
friends and connexions of the drunkard.—*N. Y.
Courier.*

POWER OF CONSCIENCE.—In the southern part
of the state of Massachusetts, a gentleman in repu-
tation, who held offices of honor both in civil and
military affairs, leased a small house near his own sta-
tely mansion, to a man whose resources for the sup-
port of his family were limited to his own labor and
that of a yoke of oxen. The latter he concluded to
dispose with, and sold his oxen and put the money
in his bureau drawer. Not many days had elapsed
before it was discovered that the money had been
taken away, but by whom, there existed no evidence,
but it seems from some cause or other the landlord
was suspected. It was not a great while after this
that the latter stepped into the house for some pur-
pose, when the wife of the tenant left her work, and
very deliberately took down the bible, put on her
spectacles, turning to the 12th chapter, 2 Samuel,
and very distinctly read Nathan's reply to David—
"Thou art the man." She then took off her spec-
tacles, put up the bible, and went about her work as
before. A short time afterwards the money was
found in the place from which it had been removed.
—*Essex Reg.*

A word to the wise is as good as a volume.
This was inserted to fill out a column.

QUARRELS NOT TO BE TALKED DOWN.

The church which desires to be watered from
above, ought to bring to an end all its contentions
and quarrels. It is probable that the greatest of all
the hindrances to the spread of religion in our land,
is contention. It infects almost every church, and
poisons all the peace and happiness which comes
within its influence. It is not always open war.—
Sometimes on the other hand it is regulated by all
the forms of civility and politeness, so that the most
scrutinizing observer could discover no overt act of
unkindness or revenge. But God looks into the
heart, and sees the unkindness and the revenge
which lurk there. How many such cases there are
all over our country at this time, and in how many
instances during this winter, will the Spirit of God
be driven away from a church because the members
of it are not at peace, and will not be at peace.

"But how shall our quarrels be brought to an
end?" you enquire. The process is a very simple
one. Nine tenths of the heat, lunges and difficul-
ties which exist among men, are solved by the effects
of talk upon transactions which are past, and might be
forgotten; but parties are formed, and whenever
they come together, they renew the discussion, and
thus keep alive the flame. Now there is but one
way of settling such disputes, and that is by dropping
and forgetting them. Let them remain just where
they are, and resolve before God that you will not
speak of them with friend or foe, or make any, even
the most distant allusion to them. You cannot come
to an agreement by discussion. You cannot con-
vince your antagonist, nor will your antagonist con-
vince you. The more unreasonable he is, and the
more completely in the wrong, the more difficult it
is to make an impression upon him; so that a quar-
rel never can be talked out, and finished in that way.

Contentions in churches and neighborhoods must
be ended either by some new and more absorbing
subject appearing to supply their place, or by Chris-
tian principle coming in to banish them by mutual
consent; or else they must go on for years, destroy-
ing peace, ruining the religious interests of the com-
munity, and keeping the Holy Spirit effectually
away. In such cases, every week and month bring
fresh fuel to the fire; in trying to settle one topic by
angry discussion, a dozen others arise; there is no
end to it, and from the very nature of the human
mind there can be none. No! the remedy is for
every individual to go to God, and of his own accord
confess his own sins, and resolve to drop the subject
forever. The matter of contention is almost always
to use the language of a distinguished pastor, "a crooked
ever to be made straight in this world, and
the best way is to let it alone." In fact if the pastor
of a church, foreseeing a gathering storm among his
flock, arising out of transactions which were past,
could induce his people to resolve together in church
meeting, that from that time they would not, for one
year, allude, in the slightest degree, or in any way,
to the subject, he would succeed in putting an effectual
extinguisher on the most threatening contention that
ever appeared.

WHAT CHRISTIAN PARENTS SHOULD DO.

A vast proportion of Christian parents, not only
do not exercise much skill or dexterity in endeavor-
ing to awaken religious feeling in their children's
hearts, but they do not seem even to imagine that
there is room for any. They teach lessons, and im-
pose restraints, and require external duties; and
this is all. They think the Spirit must do the rest.
Now this would be right if it were true that the first
feeling of penitence and love were to be the peni-
tence and love of the Spirit, and not of the child.—
But it is not so. That little child is to be led to be
itself sorry for its sins; it is itself to love its Maker,
and to engage in his service; and though it is to do
this by means of a spiritual vitality which must
come down from above, yet every feeling and ac-
tion must be strictly its own, and therefore, if you
wish to awaken them, you must wisely adapt your
means to the moral end in view; you must study
the nature of its mind, and approach it with skill.—
You must win its confidence, call out by allurement
and by gentle moral suasion its affections towards
God, and thus employ skill and care, and careful
adaptation of the means which you bring to bear
upon its powers.

On the other hand, you must feel that after all,
the work is not in your hands. The spiritual life by
which right feelings must be exercised, must be
from above. Feel this. Let it humble your spirit,
while you are at work, and animate it while you
are at prayer. Thus combine zeal and energy and
skill in all you do, with a meek, humble and happy
reliance upon God in the spirit with which you do
it.

Rhode Island.—We know that protracted meet-
ings have been held at Pawtucket, Seekonk, Valley
Falls and Coventry; either of which would furnish
a valuable article for our paper. We have heard
of considerably extensive revivals in other neigh-
borhoods, and believe that the word of God is attended
with more than ordinary power, in more than one
neighborhood in this state. We hope that accounts
from these places will not be withheld, unless our
brethren can plainly read a "thus saith the Lord."—
Providence Evangelist.

KILLING TIME.

There is a word in our language, whose etymol-
ogy is a reproach to our nature. It is *passing time*, i. e.
an invention to get rid of time, because it hangs so
heavily, or to speed its progress, because it moves so
tardily. Oh, could you give a little of your super-
fluous time to certain inhabitants of eternity, what
thanks would they not render you! What you
would waste and wear away is what they want,
and would at any price redeem, if it were redeema-
ble. But its redemption is even more precious than
that of the soul. It has ceased forever. There is no
salvation for lost time. Some speak of *killing time*,
as if it were an exploit to boast of. And they have
their various ways of doing this murder. And they
consider and discuss, how soonest and most effect-
ually they may dispatch it. They should take care
that in making their passes at time, they do not
thrust through and kill the soul.—*Rev. Mr. Nevins,
in Nat. Preacher.*

Music of the Tongue.—I must confess, says Addi-
son, I am so wonderfully charmed with the music of
this little instrument, that I would by no means dis-
courage it. All that I aim at is to cure it of several
disagreeable notes, and in particular of those little
jarrings and dissonances which arise from anger,
censoriousness and gossiping. In short I would al-
ways have it tuned by good nature, truth, discre-
tion, and sincerity.

ONE WOMAN EQUAL TO SEVEN MEN
AND A HALF.

Dr. Adam Clarke's Account of his own Anniversary Address.

Other motions were made and seconded by different persons, to the number of five motions. Some of the persons spoke little, all spoke well, and none long. I was called up to the sixth motion, and when I came forward, all eyes were directed to the old gray head, and I was looked at as if I had been some strange nondescript animal, which had been often spoken of, but never before seen! For a few seconds I stood the silent object of general attention after having made my humble bow to each of the constituted authorities—the marquis, the earl, and the bishop, and then the assembly, *en masse*. Having bowed silence, I addressed the marquis and humbly begged leave to ask for what purpose I was called before his lordship, having nothing to ask, nothing to argue, nothing to recommend, either from private communication or written document; not even a resolution or motion to serve as a peg to hang a speech on. I spoke this pleasantly, and in a moment it was perceived that the secretary had neglected to send me the resolution that I was to bring before the meeting. The pleasant manner in which I treated my own embarrassment, tickled the fancy of all, and I had a general cheer. The resolution was handed upon the platform, and when it came to my hand, I read it aloud: it treated of the visitors, and its chief object was the collection which was to be made at the end of the meeting. I spoke of charitable institutions in general, of that now recommended, and of its great and paramount necessity, as had appeared from the reasons alleged for the institution: told several anecdotes, with which all seemed pleased exceedingly. When I came to the visitors, I strongly recommended that females should be employed: and in doing this, mentioned a case where a number of men had been sent into a particular district, of which they could make little or nothing, and when, after several trials, it was still unproductive, at the suggestion of a friend a number of women were sent to the same ground, who labored faithfully and to good effect; and when an inquiry was made and a balance struck, it was found that one woman was equal to seven men and a half! Here the emotion was intense and the effect general. The marquis laughed downright, and the bishop smiled aloud, and the earl joined in heartily as the rest. The eyes of the ladies sparkled like diamonds, and even the face of thick-lipped moping melancholy was gathered into a smile and laughed ere it was aware, and cheers proceeded from all quarters. Finding that I had got the key of their hearts, and the strings of their purses, I announced the collection: the countess of Cork, the bishop's grand-daughter, and some other ladies, took the plates and received the contributions, and the effect was such that nothing like it had ever appeared at Frome, for the collection amounted to £160. Tomorrow I am to preach for it in the Methodist chapel.

ANNIVERSARY OF THE BAPTIST
GENERAL TRACT SOCIETY.

The annual meeting of this society was held on Wednesday evening, the 8th inst. in the meeting house of the Fifth Baptist Church, Sanson street. By the Report, of the Managers, it appears that 215,000 copies of tracts have been printed during the year; that twelve new tracts have been issued, and most of them added to the series; that the sum of \$8,000 has been received, and \$5,665 expended. The introductory portion of the report, which urges the expediency of a Baptist General Tract Society, is copied below.—Narrator.

Though our Society has been for several years in successful operation, and during those years has received testimonials of decided approbation from all quarters, yet there are still those of our brethren in several places, who cannot so appreciate the reasons for a Baptist Tract Society, as to be induced to unite heartily with us. For the sake of such, and also for the confirmation of those who are already agreed on the merits of the subject, we consider it incumbent upon us to place before you in the commencement of this report, some considerations evincing of the need of such a society, to the building up and enlargement of the Lord's Zion. It is true that reasons in vindication of our course have been heretofore submitted to public attention, and these, if properly weighed, would have been conclusive and satisfactory; but it seems necessary to bring up and re-assert those reasons, for the benefit of those who still doubt. The course pursued by the Baptist General Tract Society, is in the main, both correct and beneficial, as will appear by the following views on its considerations.

1. It has already secured the general favor and patronage of the denomination. It is now from eight to ten years since its claims were presented to the notice of our brethren. During that interval, its character, designs, and objects, have been fully developed by its history; and consequently, those who have conferred upon it their sanction, have had the full benefit of facts in making up their mind.—They have not been carried along upon the current of popular opinion, nor have they been impelled by a blind partiality to sectional interests, nor have they been urged on by the authority of names, in arriving at the conclusion upon which they rest; but they are convinced by their own experience and observation, and therefore their approving manifestations are of no small account. They are too the large majority of the most pious and enlightened of our denomination—those who take an active part in all the good plans of Christian benevolence, and who are thoroughly awake to all the calls of duty. Is the suffrage of such a majority worth nothing in settling the question respecting the expediency and necessity of the Baptist General Tract Society? Shall the testimony of numbers so enlightened, and possessing all the evidence requisite to form a just judgment be overlooked, whilst the voice of a minority disaffected to our plan of operation, is allowed to counteract and hinder our movements? Should this be the case, the common rules applicable to the decision of all questions must be reversed.

2. The importance of the Baptist Tract Society will be yet more evident when we compute the probable value of its influence, in promoting uniformity of opinion and sentiment throughout the whole body of our people. It has been alleged as a reason why we should not be a society, at least, for the publication of tracts on general subjects, the publication on such topics and as good too, as we can hope to make, are already made to any reasonable extent of demand by the American Tract Society. And that we in issuing tracts similar to those which that Society publishes are trenching upon their ground, and thus doing a disservice to the common cause. But in our view, the existence of our own Society is requisite, even though it should send forth none but tracts on general subjects. For the views, and sentiments which go abroad under the sanction of the society, derive this advantage from that sanction—they are more readily and generally received. A tract may be respected and read on account of its own claims and merits; but it will be more read and respected when those claims and merits are vouched for by those whose judgment and opinion are weighty, and considerable; and who therefore endorse the instrument for the purpose of augmenting its credit. And by how much the more the circulation of common and gen-

eral truth is aided by the authority under which it is made known, by so much the more is real good accomplished. All that is gained in this way, is so much net profit, over and above the results of ordinary operations. Common and general truths may be so peculiarly circumstanced and qualified in the mode of communication as to derive special force and interest from extrinsic accidents. Who is there that has not felt at some period of his life the reality of this sentiment? A book, the merits of which may have been previously known, when conveyed to us from the hand of one whom we love, and stamped with the imprint of his signature making it ours, acquires from this very circumstance, in our estimation, a sort of consecrated character. It is too much to believe that there is pervading the great mass of our people a common feeling of brotherhood which secures for Baptist Tracts a reception not to be accorded to those under other authority? And should it appear that our selection and adoption of truth may increase the facilities for its extension, we may reasonably conclude that in the same degree harmony of feeling and uniformity of sentiment will be extended and fostered among our readers. We accordingly feel justified in reiterating the idea already advanced of the value of our Society's influence in rendering us a more united people.

It may be further observed that we should find but a small supply of doctrinal tracts if we were to look for them out of our own series of publications. The American Society being composed of individuals of so many varying creeds and opinions, does not adventure the publication of many things having a doctrinal complexion. Every matter of this sort to pass their inspection, must be so pared down, reduced, and shaped, as to suit a common standard. No article of the kind under consideration can appear, without obtaining permission from judges whose views, if not dissimilar, are yet diverse, and remote from each other. Our Society is not placed under such limitations and restrictions in regard to doctrines. We find it not incompatible with our constitution, to issue discourses, and tracts, which savor well of the doctrines of grace, and have a suitable seasoning of that sort of wholesome truth which should be infused into every religious discourse.

3. And surely, if reasons can be found to justify our existence as a separate Society, even though we should publish tracts on general subjects, and on no others, much more will our claims to such an existence be defended from all exception, if respect be had to those publications which go to explain and vindicate our views as a denomination.

What we have said in the foregoing paragraphs may be thought by some unnecessary, if not unreasonable. But we judge otherwise; and take this occasion to say, that if there be sufficient reason for the Baptist General Tract Society—then it should have more ample, more uniform, and more general support. It should exist with a wider range of influence, with a more harmonious and efficient effort, and with more decided proofs of utility.

From the Religious Herald.

Mr. Editor,—

I believe an Episcopal brother immersed a believer of his congregation last Lord's day, at the same time that brother Hinton, of the first Baptist Church baptised several who had been attending upon his ministry. Let it be observed that all immersions or dipping, are not Christian Baptism. There are some men open to conviction upon this subject, I trust our Episcopal brethren will be able to take a hint, as we sometimes say.

In the year 1816, a number of clergy and others left the Episcopal Church in England, and became Baptists, though they did not unite with the regular body of that denomination. Some, however, did so, and among the few was the writer of these lines.—Mr. Snow, a relative of Mr. Baring, of the house of Baring, Brothers, & Co. left the church, and was baptized, and shortly after, Mr. Richard Baring applied to his relative to baptize him. These two gentlemen called upon the Baptist minister at Taunton, and solicited the use of his meeting house, and baptistry, for the purpose of baptizing Mr. Baring. This was readily complied with, and the house was crowded to witness the baptism of a man, whose princely fortune and splendid residence in the neighborhood excited the admiration of all.

After the sermon, the preacher took his friend by the hand, and they went together into the water, and when a complete immersion had been effected, they walked from the water into the vestry, when they were met by the Rev. Mr. Tyso, a regular Baptist minister, who addressing himself to Mr. Baring, said, "You have not been baptized, Sir?" "Not baptized, Sir," exclaimed both Mr. Baring and Mr. Snow, at the same moment—"No!" replied Mr. Tyso, turning to Mr. Snow, "You did not use the names of the Father, Son, and Holy Ghost." "Bless me!" said Mr. Snow, "nor did I!" Then putting his hand upon his friend's shoulder, said—"Mr. Baring, we must go down again!"—And down they went, when Mr. Baring was not only immersed, but he was immersed in the name of the Father, of the Son, and of the Holy Ghost, which is Christian Baptism, and nothing short of this is so, according to the commission of our blessed Lord. See Matt. xxviii.

This is capable of an easy interpretation, by those who saw our Episcopal brother dip or immerse his friend, (not baptize him) in the canal on the evening of last Lord's day. A. B.

CAUTION.—In compliance with the views of the Baptist Ministers' Meeting, held on Monday morning, the 8th inst., we give notice, that a letter addressed to the Baptist Churches in New York, by the pastor and deacons of the Baptist church at Ricksanworth, Herts, England, has recently reached this city, which states that about a year ago, Mr. William Wedgewood Stevens, who is now engaged in preaching here, was honorably dismissed from that church, of which he had previously been the pastor; and that in September last, charges of gross immorality committed while he was their minister (but of which they were totally ignorant, he residing in London, twenty miles distant) were preferred against him, on evidence so convincing as to render it their duty to recall their letter of dismission, which they had accordingly done. A copy of the resolution of excommunication passed by the church, and a communication from the present pastor and deacons, both addressed to Mr. Stevens, were received at the same time, and as was requested, have been delivered to him. We grieve to hear, and reluctantly publish these things, but the interests of religion are paramount to every other consideration. It may be proper to say that Mr. Stevens has never connected himself with any church in this country.—Bap. Rep.

HANDS OFF.—On the authority of the Religious Herald, we can announce that Eld. J. Healey, of Baltimore, has renounced all connection with a set of antinomian, Old School Baptists, who got up an address denouncing all benevolent efforts for the redemption of the gospel; and generally known as the Eld. Gilbert Baber, editor of a thing in Orange county, called the Signs of the Times, to take off his name from the address, and that he wishes to have nothing to do with that concern. We rejoice that our venerable brother has opened his eyes to see the

wicked course his associates are pursuing, and the mischief they are endeavouring to perpetuate under cover of his name.—Bap. Rep.

REVIVAL.

Georgia County, Ohio.—A letter to the editors of the Cincinnati Journal, dated Dec. 12th, says,

"Your letter I received yesterday, on my return from Madison, Georgia county, where I spent a few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated that not less than 400 souls have been converted to God, in that place, within a few weeks. About 100 of these were persons from neighboring places, who have returned home with hearts burning with love to God, and zeal for his cause. It may be hoped, that they will be the means of arousing others, and that the work will spread through all the region. The converts are of all ages, and from all classes. A large number are men, in middle and past middle life, and some are quite aged. Many stout-hearted infidels and self-conceited Universalists have been brought to humble themselves before God—give up their delusions, and embrace the truth as it is in Jesus. Many hard drinkers and some noted drunkards, have totally abandoned their cups, and have taken the 'cup of salvation,' and now 'call upon the name of the Lord.'"

It is truly refreshing, to be in the midst of such a scene, after having been awhile in your cold chilling region. Instead of days and nights spent in useless debate and contention, about orthodoxy and order, several successive days were spent in faithful efforts to save souls. The truth was pressed upon the hearts and consciences of sinners. Christians prayed, pleaded, agonized, yea, 'wrestled with God,' and prevailed. The spirit descended—sinners were convicted of sin—gave their hearts to God, and received the Saviour joyfully. The gates of Zion were thrown wide open, and the multitudes of inquiring sinners, and 'there was joy in heaven,' over the scene. A Col. C., who, a few months ago, when I presented the cause of seasons and revival, in the place, came out in open opposition—sent an infidel paper into the pulpit for me to read, and made a violent speech against all benevolent societies, now met me with tears trickling down his cheeks, asked my forgiveness, and as we knelt down to prayer together, he begged God to forgive him.

But I must stop. I did not intend to enlarge thus, but could not forbear to relate the glad tidings. Revivals are becoming more prevalent in this region.

For the Secretary.

EXTRACT

From the Records of the S. Union Ministerial Conference.

Question. What can be done to increase piety in the churches?

Answer. 1. Let ministers be released from the temporal concerns of the church. It is too much the practice at present, that if any thing is to be done in the cause of benevolence, for Missions, Education, Sabbath Schools or Tract Societies, or any other cause, (except for their own support) it must be done by the minister. And when the money is raised, he must superintend the disbursement of it.—While thus occupied, he must neglect some of the duties of his office, and be but poorly prepared for the discharge of others. And is it not often the case, that much of the labor of church discipline is thrown upon the minister? And is not his influence often impaired, and the affections of some of the flock alienated, by the part a faithful preacher is obliged to take in church discipline? Let ministers faithfully discharge the primitive duties of their office, and give themselves continually to prayer and the ministry of the word." "Daily ceasing not to teach and to preach Jesus Christ," and let them not at the same time have to fulfill the office of pastor, deacon, and of a lay member. This I think would tend to increase the piety of churches.

2. Let ministers go out two and two, from house to house, preaching as they go, saying, "Save yourselves from this ungodly generation." Let them "warn every man, and teach every man in all wisdom," and let them hold meetings together in the evening. This may be done without difficulty where preachers live near each other; this would be a means of strength and comfort to themselves, and would render their visits more acceptable and efficacious, and it is possible more visits would be made than otherwise.

3. Let Christians visit each other, and spend their time in religious conversation and in prayer. We have reason to fear that many of the visits, to say the best we can in truth, are spent for very little profit. Banish idle and vain conversation—speak evil of no one—and let us spend a portion of our time in solemn prayer for the church, for ourselves and friends, and for the heathen—this would do good.

4. Let each pray, as a duty, be enforced by all the preachers, and practiced by all who feel bound to obey Christ. Every Christian who builds a house, should designate and prepare a place for secret prayer, and there should be a time set apart for this important duty. Till this duty, together with family prayer, receives general attention, religion will languish and the ways of Zion will continue to mourn.

5. Let every man, woman, and child professing godliness, form and endeavor to fulfill this resolution, "I will abstain from every known sin." Let this resolve be put in writing and read every time we eat; let it be made as sacred as possible. Till Christians labor to refrain from sin, from every sin, their piety is awfully low, and their faith no better than shipwrecked. Such a resolution will lead us to think of sin, bring it before our minds daily and hourly, and if we are Christians, lead us to be more pious.

6. Let every church member strive, and pray daily, that he may "be full of the Holy Ghost and wisdom." "If ye being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit unto them that ask him?" Luke xi. 13. "Take not thy Holy Spirit from me." Ps. li. 11. "Ye were sealed with the Holy Spirit of promise." Eph. i. 13. "Who hath given us his Holy Spirit?" 1 Thess. iv. 8. "Men of honest report, full of the Holy Ghost and wisdom." Acts vi. 3. "He was a good man, and full of the Holy Ghost, and of faith." Acts xi. 24. These quotations prove that men may be filled with the Holy Ghost, and show that the way to receive this grace is to ask for it. "If any man lack wisdom, let him ask of God, and it shall be given him." James i. 5; 1 Kings iii. 7-14; Proverbs ii. 3.

7. Let ministers and deacons take a copy of their church covenant, and go with it from house to house and from conference to conference, and let them read it, explain it, and prove it to be right. But Paul may plant, and Apollus may water, but success must come from God.

8. A correct education of the rising generation. "Train up a child in the way he should go, and when he is old he will not depart from it."

L. K.

The gospel, says Bolenbroke, is one continued lesson of the strictest morality, of justice, of benevolence, and universal charity.

Religion wants less said about the theory and more done in the way of practice.

To the Editor of the Christian Secretary.

DEAR SIR—Most probably you recollect having published, several months ago, a short communication from Elders Linley and Wildman, stating that a person by the name of David Gibbs, who had been a minister for some time as a Baptist minister of good character and standing, was a disorderly character, and unworthy of the countenance and encouragement of the churches. It may also be not unknown to you, that the said communication was contradicted in another paper, (the name of which I do not now recollect), by the church at Ridgebury. After this had taken place, in compliance with the request of the deacon of said church, and to satisfy myself, I wrote a letter to my venerable and highly respected friend, the Rev. John Jenkins, senior editor of the Welsh Baptist Magazine, requesting him to make some inquiry concerning the character of David Gibbs, and whether the credentials brought by him into this country were genuine, and signed by the ministers whose names he had to his letter. In consequence of his being from home, on a journey through the principality, his son, John Jenkins Jr., a young minister, wrote to me, having made the necessary inquiries, and enclosed in his letter a note from one of the ministers whose name was attached to David Gibbs' letter. His proper name is David Gibbs Jones; and if he had given his name in full, I myself could have exposed him, without writing to Wales, because the churches in Wales had been cautioned against him, a little before I left, through the Baptist Magazine. I send you a copy of the note I received from a brother who is a very eminent minister, pastor of the English Baptist church in Swansea.

ISAAC BEVAN.

Fishkill Plains, N. Y. Jan. 10, 1834.

My beloved Brother Bevan,—

"I was much concerned and grieved to learn, through the Messrs. Jenkins, who had been informed of the circumstance by yourself, that the unprincipled, lying David Gibbs Jones has found his way to America. He has a letter, it seems, with my signature to it, with that of the venerable Christmas Evans and others, attesting the integrity and worthiness of his character! Miserable, perverted man! Suffice it for me to say, that since I reside in Glamorganshire, brother Christmas Evans has visited neither Neath nor Swansea—that no such meeting as that which the letter purports to come from has ever been held at Neath—that I never signed any such letter, and that after some two or three months acquaintance with, or rather knowledge of, David Gibbs Jones, I would not, had I been applied to, have signed any letter of recommendation for him. I could not do so without compromising my own integrity, as I was too well aware how inconsistently he had conducted himself with every duty incumbent upon him as a member of society, leaving Christian obligation out of sight. This is enough upon the unpleasant topic—but I beseech you to lose no time in making this known to the churches in that country, that they may be acquainted with his real character.

Believe me, with great affection, yours,

D. R. STEPHEN.

Swansea, Aug. 20, 1833."

Extract of a letter from the Rev. A. Gregory to the publisher of the Christian Secretary, dated, Williamam Jan. 21, 1834.

Dear Brother,—

The work of divine grace in this place, to which Bro. Knoland alluded in one of his communications, has, as you have resulted in the addition of twenty members to the Baptist church, who appear thus far to adorn the profession they have made.

I found on my return, the work declining—no instances of conviction or conversion occurring afterward, within my knowledge. My health was improved during my absence and relaxation from public labor, but since I have resumed them, my symptoms have returned, and I am not able to perform all the pastoral duties which are really required. It is my desire therefore to relinquish my pastoral connection with this church, as soon as a man of the right stamp can be obtained. Ministers who contemplate changing their location, are respectfully invited to visit us.

Through the blessing of the head of the church, we are enjoying union and prosperity, and have attained a degree of permanency which, when we look back, is truly astonishing—"hitherto hath the Lord helped us," indeed. We for the first time propose to continue our school through the winter, and thus far have succeeded beyond our most sanguine expectations. It is numerously attended by both children and adults, who are deeply interested in the study of the Scriptures.

Yours, affectionately, A. G.

For the Christian Secretary.

"In what part of the Bible are the prohibitions against the sale of Ardent Spirits, Wine, or Strong Drink to be found?"

Ans. The question seems to imply that ardent spirits, wine, and strong drink are synonymous expressions; I think there is an essential difference between distilled and fermented liquor. My remarks heretofore have been upon the sale of Rum, Grog, Strong Drink, Ardent Spirit, and Alcohol Poison, and to such like expressions, I choose still to be confined.

The Bible was written before the art of distillation was discovered; this accounts for its silence about Rum, Gin, Brandy, &c. But there are moral rules laid down in the Bible, prohibiting the cause of every immorality and vice. Now although there is no text which says in so many words, "Thou shalt not sell rum, and ardent spirits, or alcohol," there is a text which says, "Woe to him that giveth his neighbor drink; that putteth thy bottle to his mouth, and maketh him drunk also, that thou mayest look on his nakedness!" Hab. ii. 15. "For the violence of Lebanon shall cover thee, and the spoil of beasts which made them afraid, because of man's blood, and for the violence of the land, of the city, and of all that dwell therein." v. xvii. "Woe to them that are mighty to drink wine, and of strength to mingle strong drink." Isa. v. 22. Dare "Another Brother" assert that these texts contain no prohibition to making drunkards? Is there no prohibition to putting the poison of our neighbor's way? It is a direct prohibition from the Lord.

Are we at liberty to do whatever the express words of scripture do not definitely prohibit? Where is the prohibition against sprinkling infants? What Scripture expressly prohibits polygamy? We may do many things that are not right, and not transgress a more direct prohibition than we shall in selling rum. What text directly prohibits the sale of indulgences, as practiced by the Roman Catholics? Had this question been thrown in Luther's way, how soon would he have removed it by saying, This unholy traffic is prohibited by the established principles and moral rules of God's government.—And in this way would I answer the above query.

1. Drunkenness is a sin. But for the makers and sellers of ardent spirits, drunkenness would not exist. Therefore, whoever makes or sells ardent spirits, (except as a medicine) is accessory, (sometimes unintentionally,) to the sin of drunkenness. Every text, therefore, which prohibits sin, and especially the sin of drunkenness, is "a prohibition against the

sale of ardent spirits." 1 Pet. i. 16. It is written, "Be ye holy, for I am holy." Lev. xi. 4, 5. "Ye shall therefore be holy," xix. 2. "Ye shall be holy, for I the Lord your God am holy." xx. 7. Is it doubted that drunkenness is a sin? Look at 1 Cor. vi. 9, 10, and Gal. v. 19-22. Is it doubted that the makers and sellers of ardent spirits are accessory to drunkenness? Suppose there was not a drop in the world, and none evermore made, or sold; think you that 300,000 drunkards would continue to disgrace our streets? Would 30,000 annually be laid in the drunkards' grave, and 30,000 more temperate drinkers be turned into drunkards, and as many of the sober become temperate drinkers of liquid fire? No. My brother does not think this would be the case. Let ardent spirits, wine, and strong drink be used only as a medicine in case of real sickness, and this evil of course will cease.

2. Drunkenness is the cause of immense evils; sickness, poverty, pauperism, broils, fightings, crimes of all sorts, and sorrows which beggar description are the legitimate consequences of the sale of ardent spirit. Every text therefore, which commands us to be benefactors, instead of injuring our fellow creatures, is an indirect prohibition of the sale of ardent spirits. He who furnishes the drunkard with his drink is accessory to all the mischief and woe resulting from his drunkenness, and should be held responsible for it. If he who has the pleasure and the profit of making a man drunk, cannot afford to bear the expense and meet the responsibility, who can? I'll make a man a pauper, I ought to maintain his family. If I turn a cross ox into the street, or a mad dog, and I not accountable? But after I have turned my mad dog out, and he has bit half the cattle in town, and some of the inhabitants shall be cleared by asking, Where, in the Bible, is there a prohibition, to turn mad dogs out? Every text, commanding us to do good, to be merciful, to love our neighbors, and seek their welfare, is a prohibition of the unholy traffic.

3. Drunkenness retards the Kingdom of Christ, weakens the ranks, deadens the energies, lessens the piety of the church. Every passage of sacred writ, therefore, which commands us to seek the welfare and prosperity of the church of Christ, indirectly prohibits the demoralizing traffic. More than half the cases of discipline in the church, are occasioned by strong drink, so far as my knowledge extends. One of the foulest blot now staining the moral visage of Zion, is "rum-drinking professors." Every text which calls on us to promote the piety of the churches, their virtue or their holiness—every text which calls on us to pray for the peace of Zion—or the conversion of sinners, is a call from God for us to do away this polluting traffic.

4. The profit on rum is unholy gain, and is forbidden by every text requiring moral honesty and uprightness in our dealings with our fellow men. Is it wrong to take a man's money without returning an equivalent? Then it is wrong to receive a man's money and return him alcoholic poison, which is worse than nothing.

5. Every text which requires professors to be consistent Christians, is an indirect prohibition against their joining in the disgraceful traffic.

6. Drunkenness leads its votaries to hell. Of all the thousands who have died drunkards, without an exception, all are lost eternally—beyond the reach of mercy or hope. The drunkard has no inheritance in the Kingdom of God. Think of this, ye who sit and sip inflammatory, pestilential liquor! Ye who furnish the life-destroying, soul-ruining substance, think of it also! Ye who licence the hurtful traffic, are ye innocent? The wealth of the world cannot balance the evils ye are causing.

I am aware that this is strong ground, but having good authority, and being urged to it, I have taken it, and if the Bible will not support it, let it be refuted. Are there no scripture prohibitions against sin? None against the sin of drunkenness? None against injuring our neighbor? Are we not commanded to seek the welfare of Christ's church? To live soberly, righteously, and godly in the world? To have our deportment as becomes the gospel of Christ? Are we not commanded not to kill, but to seek to save men's souls, pulling them out of the fire? The Bible is full of such commands and prohibitions, and if "Another Brother" cannot find a scripture warrant to cease from doing evil and learn to do well, I am sorry. The signs of the times, and the prevalence of vice, and the mandate of Jehovah, not only authorize, but require us to take this strong and safe ground. Shall professors deal in rum, and use it to excess, and no alarm be sounded? No, these days have gone by. Will my obliged brother tell me where he finds scripture authority for selling rum, gin, brandy, &c.? For an answer to the other questions, I would refer "Another Brother" to the letter of my friend "Amicus," who has expressed my mind well.

A BROTHER.

For the Christian Secretary.

Mr. Editor,—

While reading Dr. Alexander's Preface to the First American Edition of Henry, I was forcibly struck with the following remark: "It has occurred to the writer, many years since, that an excellent and useful little volume of choice sayings, might be collected from Henry's Commentary alone; and if any reader of this work would take the pains to make such a collection for his own use and that of his children or friends, he would never have occasion to regret his labor."

As I was just commencing the perusal of this excellent Commentary in course, I at once resolved, agreeably to the suggestion of Dr. A. to make the attempt. Instead, however, of giving the public "a little volume," I have concluded to present, through the medium of your paper, the result of my reading, in several numbers, under the following caption:

CHOICE SAYINGS OF HENRY.

BY DELTA.

1. It is true there were religion and divine revelation in the world before there was any written word; but to argue from thence that the Scriptures are not now necessary, is as absurd as it would be to argue that the world would do well enough without the sun, because in the creation the world had light three days before the sun was made.

2. The making of the light within, our rule, which by nature is darkness, and by grace is but a copy of, and conformable to the written word, is setting the judge above the law; and making the traditions of the Church rivals with the Scripture, is no better; it is making the clock, which every one concerned puts backward or forward at pleasure, to correct the sun, that faithful measurer of time and days.

3. A good textuary is a good divine.

4. The law contains not a letter but what bears the weight of mountains. We are sure there is not an idle word in the Bible.

5. Let our make and place as men, remind us of our duty as Christians, which is, always to keep heaven in our eye, and the earth under our feet.

6. Our light does not shine before God, as his lights (the sun, moon and stars) shine before us.—We turn our Master's candles, but do not our Master's work.

7. Life is a wasting thing; its strength is not the strength of stones; it is a candle that will burn out, if it be not first blown out.

8. God has set man to be the collector of his praise.

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P. S. I shall probably give you one number as often as every other week. To save time and room, I shall not refer to book, chapter and verse; but simply number the sayings as found in the course of reading.

COMMUNICATED.

What ailed them?—In a respectable town in the land of "steady habits," not long since, a number of very sober, worthy gentlemen were desirous of amusing themselves by the humane exhibition of a dog-fight. After making much preparation, and collecting some 200 spectators, some of whom went fifteen miles to see the sport, the foolish dogs would not fight, nor could they be provoked to it. What reason can be assigned for it? The dogs had been drinking nothing but cold water. Had they been treated a few times, they might have been as bristly as their masters.

PHILO-HUMANITAS.

MISSIONARIES.—It will be gratifying to the friends of Rev. Mr. Smith, missionary to the Mediterranean, and the Rev. Mr. Perkins, missionary to Persia, to hear that they and their wives arrived safe in Malta after a short voyage of 29 days.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 25, 1834.

STATE OF SOCIETY.—That the moral state of Society has much changed in this country, within the last thirty years, will not be believed by the attentive observer; and while on the one hand it is grateful to witness the untiring efforts of good men to diffuse the principles of the Gospel, and to spread forth knowledge useful to mankind; it is painful on the other to notice the diffusion of sentiments which are at variance with the laws of God and man; sentiments no less opposed to sound philosophy, than to the well being of society. Infidelity as formerly held forth, was rather of a negative quality—a disbelief of Divine revelation as given to us in the Bible—but few of its adherents openly avowing their sentiments. We indeed heard of it, and was made acquainted with its prevalence in some parts of Europe; but those principles, the effects of which bathed in blood the fairest portion of that country, and whose influence upon society is visible at the present day; these principles are now at our doors, are openly avowed, and no small pains taken to diffuse them. The Bible is by them closed as a book of no worth—Marriage is ridiculed as being unnecessary and improper—and the conduct resulting from this last position, advocated. Several periodicals, supporting such doctrines, are weekly circulated in this country; tracts, and larger works of the same spirit, are daily presented to youth, weakening the bands of society, and fitting those who follow the doctrine advanced, for deeds of darkest hue. Do any doubt that there has been a moral change in New-England? We can account for the fact on no other ground, than that an infidel party has been established and sustained in its capital; and its leaves, more destructive than those of the Upas, are scattering far and wide.

All know that the power of the Press is great; and when used to inflame instead of restraining the base passions of the heart, it is the most destructive engine which can be used, to sap the very foundations of society. Already it is difficult to enforce a law imposing restraints upon society, when that law comes in contact with public sentiment, although no weighty objection can be brought against it.

Among the gross immoralities which seem to prevail in our cities and larger towns, is the open prostitution of the Lord's day; many spending hours of that day, in the haunts of the drunkard, and thus fitting for the wretchedness which often follows. While the immoralities of the young fit them for the reception of infidel principles, these in return encourage and harden them in their iniquities.

The causes which have led to the changes which we think have taken place in this section of country, may it be believed, be partially accounted for. It is a truth of almost daily experience, that we seldom receive any very considerable benefit, without having to give something of value as an equivalent. But twenty years since, the intercourse between the interior and our cities of the larger class, was very little; the facilities for intercourse are now very great, and allow distant friends the happiness of frequently interchanging visits, and men of business the means of rapidly accomplishing their work; but these very facilities not seldom introduce men and habits, injurious to virtue and good order. This very intercourse, so beneficial in some respects, is one among other means, if we mistake not, which has lessened parental restraint; willing obedience was once rendered by children, till they could act judiciously for themselves; this restraint is now often thrown off at a much earlier age, before the judgment is sufficiently matured to act with wisdom.

We acknowledge with pleasure the happy influence of Sabbath school instruction; but do not even Christian parents neglect the instruction of their children, because the teacher is to do it? While we strongly approve the exertions making to communicate the Gospel, with its exhaustless blessings, to distant regions; we fear it is true, that Christians when extending their sympathies and their benefactions, neglect sometimes to cultivate pious affections in their own hearts, and to rear their offspring with all that solicitude and care which the case requires. The accession of wealth and consequent luxury—the love of money and of popularity—have a downward tendency, and require all diligence in the Christian, lest he be carried away with the current. Legal enactments cannot reach all the evils commencing of. But as infidelity in its various forms, comes boldly forth, let the Christian be not less bold to defend the truth, and by a watchful, Godly life, put to silence gainsayers.

INTERESTING MEETING OF SUNDAY SCHOOL TEACHERS.

We learn with great pleasure, that a general meeting of Sunday school teachers, of this and other places in our land, is contemplated to be held on the second MONDAY OF FEBRUARY NEXT. It is to be a day of special humiliation and prayer; and the exercises, both of the day and evening, are to have special reference to the duties and obligations of Sunday school teachers, arising out of the present moral state of the world; the bright and brightening prospects of the church of the Redeemer; and the NECESSITY OF TRAINING UP THOUSANDS OF MEN AND WOMEN FOR THE SERVICE OF OUR ASCENDING LORD, IN THE CONVERSION OF THE WHOLE WORLD TO THE FAITH OF THE GOSPEL.

We hope every thing will be done by the friends of Sunday-schools, to make the day tell nobly on the interests of dying millions.

ERRORS CORRECTED.

An Old School Meeting.—We are informed that there has been an Old School Meeting, held with the church at Lambertville, N. J. Elders Boggs, Bowen, Mathias, Robinson, Curtice, Hodge and Stout, with a goodly number of private brethren, attended.

"The object of this meeting was (we understand) to take into consideration the subject of coming out from the New School, and forming a new Association. Our informant adds, "It was a very harmonious meeting, and there was but one decenting voice." The meeting was adjourned until the third Wednesday in April next, to meet at Montgomery, Pa. May the Lord draw the line between the precious and the vile."—*Signs of the Times.*

Now we suspect that Br. Mathias did not concur, and from certain circumstances, Br. Cortice, we should judge, did not oppose Missions.—*World.*

It gives us pleasure to say, in addition to the above, that brother Hodge differs as widely from the Editor of the "Signs of the Times" in his sentiments and his practice, as almost any other man—he is a friend to the dissemination of the Bible, and has long been a firm friend and promoter of Missions.

THE MORAL LYCEUM.

Far be it from us to dictate to our respected brother of the Lyceum, the course which he ought to pursue in conducting that paper; not only from the want of ability in ourselves, but from some knowledge of his entire confidence in his own judgment. In accordance with his request, we subjoin the whole paragraph on the subject of slavery, from his "Declaration."

"Respecting the question of slavery, we frankly say, that we are opposed to it as a sin in the sight of heaven, and as a political evil to the best interests of our country, and the sooner it is safely and equitably terminated, the better. But all will confess, that the subject is surrounded with difficulties, and as it is foreign to the original plan of the above papers, and as there are others established for the express purpose of agitating it on both sides, at the suggestion of the former proprietors and other interested friends, we shall probably waive the discussion of the question, and barely publish such facts as will interest our readers in general."

SOCIETY FOR SCRIPTURAL INVESTIGATION.

QUESTIONS ON ACTS IX.

1. Who were "the disciples of the Lord?" Why so called?
2. What is to be understood by Saul's "breathing out threatenings and slaughter" against them?
3. Who was high priest at that time?
4. What and where was Damascus?
5. What kind of "letters" did Saul ask to the synagogue of Damascus?
6. Was the light which "shined round about him" near the walls of Damascus, natural or supernatural?
7. What is implied in the question "Why persecutest thou me?"
8. To what is the allusion, in the declaration made to Saul, "It is hard for thee to kick against the pricks?" What inference do you draw from it?
9. What state of mind is indicated by the inquiry, "Lord, what wilt thou have me to do?"
10. What circumstances so deeply affected the men who journeyed with Saul? ver. 7.
11. What produced the blindness of Saul?
12. Why could he not "eat or drink?"
13. Who was Ananias? See Acts xxii. 12.
14. What do you learn from the declaration made to Ananias respecting Saul, "Behold he prayeth?"
15. Was it right for Ananias to urge the objection recorded in verses 13 and 14?
16. What is the meaning of "chosen vessel," in verse 15? Name?
17. What "great things" had Saul to "suffer" in the prosecution of his ministerial work?
18. What do you infer from the endearing appellation given by Ananias to Saul? ver. 17.
19. How do you understand the phrase "be filled with the Holy Ghost?"
20. Of what were the scales which fell from Saul's eyes an emblem?
21. What do you learn from his being baptized "forthwith?"
22. Why could he now "receive meat?" ver. 19.
23. Does the conversion of a notorious sinner excite astonishment? ver. 21. Why?
24. What is the meaning of the phrase, "Saul increased the more in strength?"
25. Why did the Jews make efforts to kill Saul?
26. When were these efforts made? Gal. i. 17, 18.
27. Why were the disciples at Jerusalem afraid to receive him?
28. Who were "the Grecians" with whom he dispersed? Why did they wish "to slay him?" ver. 29.
29. Where was Tarsus?
30. In what way may a Church expect increase? See ver. 31.
31. Where were "all quarters?" Lydia?
32. Who was Eneas? Where was Saron? Joppa?
33. What was the custom of the Jews in relation to such as had just expired?
34. Who were the widows that stood around Peter, and why did they shew him "the coats and garments" which Dorcas had made?
35. Why did Peter pray before he attempted to raise Dorcas to life?
36. Who was "Simon a tanner?"

Subject for discussion, "The tree of life." Gen. ii. 9, iii. 22.

Meeting Thursday evening, Jan. 30, at 7 o'clock, precisely.

We are informed that the Church in Lebanon have given Rev. John H. Baker, of Volantown, an invitation to become their pastor.

POWDER MILL EXPLOSION.

Two of the buildings (the cracking works and dry houses) connected with the powder mill of Loomis, Hazard & Co. in Manchester, were blown up on Monday last. Six men were killed, viz. Mr. Giles and Mr. Bibbins, of this city, John Rockwell and Daniel Avery, of East-Windsor, Harvey Fox, of Bolton, and Mr. Allen of New-York.

Bible Society.—At the meeting of the Young Men's Bible Society of the city of New York, held at Masonic Hall, on the 23d Dec. it was resolved to raise the sum of thirty thousand dollars, for the purchase and distribution of Bibles to various quarters of the world. On that evening, the sum of three thousand and forty-one dollars was taken up; since which, the contributions to Dr. Proudfit, have amounted to six thousand one hundred and twenty-eight. Total sum received in twenty-three days, nine thousand two hundred and twenty-nine dollars—a good beginning.

From the New York Daily Advertiser.

CONGRESS.

IN SENATE. Tuesday, January 14.

Mr. Morris presented a preamble and resolution adopted by the legislature of the State of Ohio, respecting the Bank of the United States, the removal of the public deposits from that institution, and their future disposal; which were read, laid on the table, and ordered to be printed.

Public Distress.

The following resolution, submitted yesterday by Mr. Clay, was taken up for consideration: Resolved, That the Committee on Finance be directed to inquire into the expediency of affording temporary relief to the community from the present pecuniary embarrassment, by prolonging the payment of Revenue Bonds, as they fall due, the obligors paying interest, and giving satisfactory security.

This resolution was discussed at considerable length by the mover, Mr. Brown, Mr. Forsyth, Mr. Shepley, Mr. Silsbee, and Mr. Preston, without result; Mr. Brown and Mr. Shepley maintaining that though some distress existed, the extent was much exaggerated.

The Deposit Question.

Mr. Shepley addressed the Senate in support of the removal, until 3 o'clock, when, without concluding, he yielded the floor.

Mr. Benton then moved that the Senate adjourn. Before the question was taken, Mr. Webster laid the following resolutions on the table for consideration: Resolved, That the Secretary of the Treasury lay before the Senate a copy of the official order or direction for changing the place of the deposit of the public money.

Resolved, That the Secretary of the Treasury cause to be laid before the Senate a copy of the official bond of the Treasurer of the U. S.

Resolved, That the Secretary of the Treasury cause to be laid before the Senate copies of all drafts, checks or orders, issued by the Treasurer of the United States, in order to transfer the public monies from the Bank of the United States and its branches, to the several State Banks selected as Banks of Deposites.

HOUSE OF REPRESENTATIVES.

Mr. Adams obtained leave to offer the following resolution:

Resolved, That the Secretary of the Treasury be directed to communicate to the House copies of such instructions as have been given to the Collectors of the Customs since the 26th December last, regulating their duty under the act passed at the last session of Congress, entitled "An act to modify the act of the 14th July, 1832, and all other acts imposing duties on imports."

The resolution was agreed to.

A discussion of some length occurred on the motion for referring to a special committee the memorial of the heirs of Gen. Thomas Nelson, of Virginia. It was finally so referred.

At 1 o'clock, Mr. Cambreleng took the floor, and addressed the House on the Bank question, until a quarter before 3, when

Mr. Jones, of Georgia, offered the following amendment to the instructions moved by Mr. McDuffie: "with instructions to inquire into the expediency of depositing the revenue hereafter collected in all the State Banks in the different States where the same is collected, in proportion to their respective capital paid in, and to prescribe the terms on which the same shall be deposited, and to report by bill or otherwise."

The naval appropriation bill was then read a third time, passed, and sent to the Senate.

The House then adjourned.

IN SENATE—Jan. 15, 1834.

The Vice President communicated a letter from the Secretary of the Treasury, relative to imports, which, on motion of Mr. Webster, was ordered to be printed.

The following resolution was submitted by Mr. Robinson, which lies on the day:

Resolved, That the Committee on the Judiciary be instructed to inquire into the expediency of more explicitly fixing the amount of the fees of the Attorneys of the respective districts of the United States, and of equalizing said fees, according to the services rendered.

Mr. Poindexter stated that he had yesterday moved, and it was so ordered, that the resolution of the Senator from Kentucky, inquiring into the expediency, by the Committee on Finance, of "affording temporary relief to the community from the present pecuniary embarrassments," should lie upon the table.

He stated that if it was the pleasure of the Senate, or the wish of the gentleman from Kentucky, he would now move to take the resolution up; he preferred himself, that the main debate upon the resolution of the same Senator (disapproving of the course of the Secretary of the Treasury in the removal of the deposits) be allowed to proceed.

Mr. Clay assented to the wishes of the member from Mississippi.

The Vice President having announced the special order to be

REMOVAL OF THE PUBLIC DEPOSITES.

The Senate resumed the consideration of the resolutions submitted by Mr. Clay on the 26th ultimo.

Mr. Shepley then resumed his speech, and continued until 3 o'clock, when he gave way to a motion by Mr. Kane for an adjournment.

The Senate then adjourned.

HOUSE OF REPRESENTATIVES.

Wednesday, Jan. 15.

The Speaker presented a letter from Mr. Davis, stating that he had informed the legislature of Massachusetts that he had resigned his seat in Congress.

THE PENSION LAWS.

The order of the day was then declared to be the resolution of Mr. Chilton, to appoint a Select Committee to inquire into the expediency of so extending the general pension law, as to embrace within its provisions those persons who were engaged in the Indian wars, down to the year 1794; and the amendment on it by Mr. Bouldin, to appoint a committee to inquire into the moral effects of the pension system upon the community, and how far it ought to be abolished or repealed.

The house proceeded, at one o'clock, in accordance to the resolution adopted yesterday, to the order of the day, being the

REMOVAL OF THE DEPOSITES.

The House resumed the consideration of the motion to refer the Secretary of the Treasury's Report on the Deposites, to the Committee of Ways and Means, and the question being on the amendment submitted by Mr. Jones, as amendment to that previously submitted by Mr. McDuffie, viz: to add to the motion for reference the following instructions to that committee:

"Inquire into the expediency of depositing the revenue hereafter collected in the State Banks of the different States, where the same is collected, in proportion to their respective capitals paid in, and to prescribe the terms on which the same shall be deposited; and to report by bill or otherwise."

Mr. Moore, of Virginia, occupied the attention of the House in favor of Mr. McDuffie's amendment.

Mr. Boardley of New York, took the floor, and on his motion,

The House adjourned.

SENATE—Friday, Jan. 17.

ENQUIRY INTO PUBLIC DISTRESS, &c.

The Senate resumed the consideration of Mr. Clay's resolution, proposing an enquiry into the expediency of extending the time of payment of Merchants' Bonds for duties, &c. when

Mr. Poindexter made some observations on the subject.

Mr. Benton also made some observations; when Mr. Webster said he was certainly opposed to troubling the Senate at this time; but as he wished to make some remarks on the subject, and felt a reluct-

ance to delay the discussion of the general question, he would move to lay the subject for the present on the table. Not being perfectly prepared at this time to enter into the debate, he hoped his motion for a postponement would prevail, with the understanding, however, that the subject should be called up to-morrow, or on Monday, with a view to the final disposal of it.

Mr. Clay assented to the proposition, on the condition that the further consideration of the resolution be not delayed longer than Monday. He hoped, then that a final question would be taken on it.

Mr. Webster's motion was then carried without a division.

On motion of Mr. Ewing, it was ordered, That when the Senate adjourn, it adjourn to meet on Monday.

The chair then announced the special order, when Mr. Rives addressed the Senate in defence of the Secretary of the Treasury, in removing the deposits, and continued to speak until a quarter before 5, when, having concluded his remarks,

The Senate adjourned.

APPLICATION FOR AN U. S. BANK.—In the Massachusetts House of Representatives, on Saturday, on motion of Mr. White, of Boston, it was ordered, that the Committee on Banks consider and report on the expediency of requesting the Senators and Representatives of this Commonwealth now in Congress, to use their efforts to procure the passage of a law to charter a new Bank of the United States, with the following provisions:—

1. The capital stock to be fifty millions of dollars.

2. The stockholders of the present U. S. Bank to be permitted to subscribe an amount equal to the stock they now hold.

3. The U. S. to be stockholders to the same extent they now are, and to appoint the same number of directors.

4. The subscription to the remaining 15 millions to be distributed to the several states in proportion to federal number of Representatives, but not equal ratio; the instalments payable either in cash or in the funded stock of the state, bearing interest at 5 per cent.

5. No Branch of the Bank established in any state, unless by permission of its Legislature.

6. The branches of the Bank established in the several states to be liable to taxation by those states in the same manner and to the same extent only as their own banks.

7. Such states as become subscribers to the stock, to have the right of appointing a certain number, not exceeding one-third, of the directors in the branch of their own state.

8. Stock not subscribed for under the foregoing provisions, to be open to subscription by individual citizens.

The above proposition was referred to the Committee on Banks, and sent to the Senate for concurrence.

LATEST FROM PORTUGAL.

His Majesty's steamer Columbia, arrived at Falmouth, having left Lisbon on the 17th inst. and departed on the 19th Nov. Up to the time of her leaving, no movement had taken place of any consequence, Don Miguel's forces being still at Santarem, and the Queen's within a mile of it.

By letters from Ribaoa of the 16th inst., it appears that affairs were proceeding favorably for the Queen's cause in that part of Spain. The movements of her active and zealous partizan El Pastor, have been prompt and successful. On learning that a conspiracy had been formed in St. Sebastian to deliver the place up to the Carlists, he proceeded thither with his troops, caused the governor, who was at the head of the conspiracy, to be shot, and appointed another in his place. He had subsequently attacked and defeated a large body of Carlists near Tortosa. In these letters the insurrection in favor of Carlos is described as by no means formidable, and to be chiefly confined to Biscaya, Alava, Guipuzcoa, the district of Rioja, and some towns in Old Castile.

CHILI.

Last month attempt at revolution (the third during the last five months) took place at Santiago de Chili, on the night of the 29th August last. It was however instantly suppressed. In consequence of these events, the Congress had armed the President with "Extraordinary Powers," which, it was thought, would effectually curb the dissatisfied.

ST. DOMINGO.

Capt. Tarlton, of the schooner Kolla, from Port au Prince, informs us that a new law had been promulgated by the President, forbidding all foreign vessels from trading from one port to another in the island, which is to take effect on the first of January; consequently, vessels touching at any port in the island, must discharge and load there. The law is intended to turn the attention of planters to raising coffee, and break up the mahogany trade.

FIRE.—On Friday last, the store at South Hadley Canal, occupied by Southwell and Goodman, and an adjoining store-house and granary belonging to Josiah Bardeau, was destroyed by fire. Most of the goods were saved.

FIRE IN BROOKLYN.—About 9 o'clock on Saturday evening a fire broke out in the warehouse of Conklin & Seaman's ropewalk, between Tillary and Concord streets, Brooklyn, and entirely consumed the southerly half, with its contents. As soon as it was discovered a portion of the building was torn down, and the progress of the flames to the north thus arrested; otherwise a number of dwelling-houses in the vicinity must have been destroyed. The fire is believed to have been the work of an incendiary. Neither the building nor the stock consumed was of much value, nor covered by insurance. Mr. Seaman had a ropewalk burnt at the corner of Nassau and Gold streets, Brooklyn, in July or August last; and previous to that had once or twice suffered in the same way.—*N. Y. Daily Ad.*

CASUALTY.—A man named Henry P. Downes, who lodged in the hotel corner and who had been a member of the Marine Corps, was brought into Police Office yesterday morning to undergo a hearing. During the examination of the others who preceded him, he reclined upon a bench, and when called upon, he was found to have slept the sleep of death. He had occasionally indulged in drinking to excess, but no evidence appeared that he had indulged to inebriation when brought in. An inquest was held by the Coroner over the body, which returned a verdict that the deceased came to his death from some cause unknown.—*N. Y. Dai. Ad.*

A very severe gale was experienced at Buffalo and Rochester on the 14th instant. Much damage was done.

Miss Cunningham.—The murder of this unfortunate lady is still a mystery. Stebbing, who was recently arrested in consequence of the ring, does not appear to have been the murderer. With respect to the ring, Stebbing declared at his late examination, that it was found last spring by Rebecca Jennings, and sold to him for twenty-five cents. Rebecca Jennings being sworn says that she found the ring near Port Deposit, on the 7th day of July last, and sold it to Stebbing for one dollar and a quarter.

Another new Troy steam boat is in contemplation, a model of which, made by Mr. Barnabas Langdon, of West Troy, has been examined by men most conversant with the building of steamboats, and their opinion is, that this boat combines in construction, every advantage of Mr. Burden's, and in some respects better adapted to service. The model is for a double boat, each hull 12 feet beam, and 300 feet long, in shape and mould like the Indian bark canoe; secured by deck beams across both boats, forming a deck the whole length.

Mr. L. intends to have two engines, with boilers of new construction, for burning coal, and is of opinion that one firing will suffice to carry the boat from Troy to New York.

The Hingham Gazette says, "A fat dog owned by David Mane, of Hanover, was lately killed, and there were ten quarts of oil taken out of him, which is said to burn and give as good light as summer strained oil."

The President has issued his proclamation, directing the sale of all the Creek lands, except the reservations lying within the limits of Alabama.

Gen. Jones, marshal of Missouri, has captured five of a gang of counterfeiters, found in an obscure corner of Cole county. All the implements of their trade, together with a large amount of counterfeit notes were found with them.

The Grand lodge of Massachusetts has addressed a memorial to the Legislature of that State, surrendering its charter.

On the 10th inst., a house belonging to B. P. Barber, of Warehouse point, was destroyed by fire. No insurance.

Charles Davis, who was convicted of murder and piracy on board sloop Ajax, was executed on Friday last week, on Ellis Island N. Y. He manifested no contrition, and asserted his innocence, notwithstanding his former confessions that he was guilty.

From a paragraph in the Albany Evening Journal, it would seem that Mr. Burden's steamboat, with the exclusive right of constructing others on the same principle, has been purchased by a company in Albany, for \$100,000.

The Journal of Commerce states that all the members of Union College have signed a pledge of entire abstinence from ardent spirits, to be binding during the whole of their college course. They have addressed a circular to other colleges and academies, soliciting the co-operation of the students in the same glorious cause. There have been admitted to Union college during the first term of the present collegiate year, 90 students.

Two hundred cases of divorce were pending in the Supreme Court of Ohio, during its circuit in 1833, commencing in April and ending in December. Besides these, applications have been made to the Legislature in a great many cases, estimated as approaching fifty, at the last session, and a prospect of as many at the present.

MARRIED.

In this city, by Rev. Mr. Bushnell, Mr. H. L. Clark, of the firm of D. & H. L. Clark, to Miss Juliette, daughter of Dr. David Greenleaf, of this city.

In this city, by Rev. M. H. Smith, Mr. Edwin Hale to Miss Elmeline Coles, both of this city.

In the Baptist Meeting House, at Williamstown, on Sunday, the 12th inst. by the Rev. Alva Gregory, Mr. John Austin to Miss Laurancey Hall, both of Williamstown.

DIED.

In this city, Miss Lydia King, aged 70. Miss R. Wright, aged 17.

At Suffield, Mrs. Sarah Warner, aged 74, wife of Mr. Richard Warner.

At New London, on the 16th inst. Mr. William Chipman, aged 38. He was killed instantly, by a fall, occasioned by the breaking of a plank on which he was sitting at work at the stern of a ship. He has left a widow and children to mourn his loss, whose sorrows are augmented by the piety and preparation of the deceased for such an event. Mr. Jeremiah Tinker, aged 68. Mr. Tinker was also "an old disciple."

Mrs. Betsey Pember, wife of Mr. Asahel Pember. Mrs. Lucretia Avery, wife of Capt. — Avery.

COURSE OF LECTURES.

In Vindication of the peculiar sentiments of the Baptist Denomination.

Second Lecture to-morrow evening, at the Baptist meeting-house, if Providence permit, on the Scriptural Subjects of Baptism.

HARTFORD LYCEUM.

Will meet under the North Church, on Monday evening, Jan. 27th.

Resolved,—That the American Colonization Society is more deserving of public patronage than the Society for the Immediate Abolition of Slavery.

H. WALKLEY, Sec'y.

MEETING AT WETHERSFIELD.

The Baptist Church in Wethersfield, having engaged the services of Rev. Mr. Holbrook, late of the Theological Institution at Newton, as their minister, have called a council, to convene at the meeting-house on Wednesday, the 12th of February, next, at 9 o'clock A. M., to take into consideration the expediency of his ordination to the pastoral office. If the Council conclude to proceed, the services of his ordination will take place at 2 o'clock, P. M.

It is desired that the meeting may be continued a day or two after the ordination; and the brethren of the Council and others in the vicinity are requested to make their arrangements accordingly.

Considering the ancient date of the organization of this Church—its central position, and its present feeble state, it is earnestly desired that the brethren will feel induced to "Come over and help us."

WM. BENTLEY.

Wethersfield, Jan. 17, 1834.

NOTICE.

A Minister's meeting will be held at the house of the subscriber, on the 10th Wednesday of February next, to commence at 10 o'clock, A. M. It is sincerely hoped that there will be a general attendance, and

POETRY.

For the Secretary.

"BREAD ENOUGH AND TO SPARE."—Luke xv. 17.

Ah! is there a wanderer
Who in sadness doth roam,
An exile, a stranger,
An outcast from home?
To whom earth yields no gladness,
And heaven above
Seems clothed in just anger,
Rather than love?
There is an asylum,
Ah! does he ask where?
'Tis our Father's blest mansion,
There's bread, and to spare.

Complain not of sadness,
Of darkness and drought;
Nor come near the portals,
Then linger about;
Nor tarry yet longer
To parley with sin;
Come now, while the Master
Is calling you in;
O then come at once,
With the Prodigal's prayer,
To our Father's blest mansion—
There's bread, and to spare.

"I'll arise from my slumbers,
And quickly will go,
Although I'm not worthy,
I've backslidden so—
But Jehovah's compassion!
To Him let us come,
Pleading only the merits
Of His blessed son—
Lord, help our return
By repentance and prayer,
To our Father's blest mansion,
Where there's bread, and to spare."

Hartford, Jan. 1834. JUSTITIA.

From the N. E. Monthly Magazine.

DEATH OF WILBERFORCE.

I heard loud praise of heroes. But I saw
The blood-stain on their tablet. Then I marked
A torrent rushing from its mountain height,
Bearing the up-torn laurel, while its strength
Amid the arid sands of Vanity
Did spend itself,—and lo! a warning voice
Sighed o'er the Ocean of Eternity,
"Behold the Warrior's glory!"

History came,

Sublimely soaring on her wing of light,
And many a name of palatine and peer,
Monarch and prince, on her proud scroll she bore,
Blazoned by Fame. But 'mid the sea of Time,
Helmet, and coronet, and diadem,
Rose hoarse of foot, and shone, and disappeared,
Like the white foam-crest on the tossing wave,
Forgotten while be held.

I heard a knell

Toll slow amid the consecrated aisles
Where slumber England's dead,—a solemn dirge
Break forth amid the tomb of kings, and say
That man was dust. And then a nation's tears
Fell down like rain; for it was meet to mourn.
But from the land of palm-trees, where doth flow
Sweet incense forth from grove, and gun, and flower,
Came richer tribute, breathing o'er the tomb
A prostrate nation's thanks.

Yes—Afric knell,—
That mourning mother, and throughout the earth
Taught her unfettered children to repeat
The name of WILBERFORCE, and bless the spot
Made sacred by his ashes. Yes, the world
Arose upon her crumbling throne, to praise
The lofty mind that never knew to swerve,
Though holy Truth should beckon it to meet
The frown of the embattled universe.

And so I bowed me down in this far nook
Of the far West, and proudly traced the name
Of Wilberforce upon my country's scroll,
To be her guide as she unchained the slave,
And the bright model of her sons, who seek
True glory. And, from every village-haunt
And school, where rustic Science quietly reigns,
I called the little ones, and forth they came,
To hear of Afric's champion, and to bless
The firm in purpose, and the full of days.

Hartford, Conn.

L. H. S.

LIFE-A DREAM.

[That distinguished and successful soldier, Count
Saxe, on his death bed, speaking of his life, observed,
"It has been a splendid dream."]

The warrior from his couch of death
Looked back on his proud career;
Again loud honor's noisy breath
Brought shouts to his listening ear;
Again he trod the gorgeous hall,
Where the regal pageants stream,
But with a sigh he turned from all,
And said—"Tis all a splendid dream."

Youth pressing onward to the prize,
On fancied fields of fame,
And manhood's mated energies,
O'er his dying spirits came;
Young feeling's gush—and triumph's flush,
Ambition, love and power,
All in their first keen freshness rush
O'er the glance of that last hour.

All that his youthful fancy dreamed
Of palace, camp, and bower,
When his gay and wild-winged visions teemed,
In childhood's happiest hour,
All, all of honor, pomp and sway,
He had held within his grasp,
But now in death they fade away,
Like a shadow in his clasp.

Success had waited on his way,
Splendor and victory and fame,
And he had won the warrior's bay,
And the hero's deathless name;

And power's high gift, and war's red wreath,
And glory's glittering beam,
Were to the glazed eye of death
But a vague and splendid dream.

'Tis all a dream—life's beauteous day,
Though we wist not it is such
Till its illusions melt away,
At death's Ithuriel touch—
'Tis all a dream—yet for its cares,
By heedless folly driven,
Man rushes on, and madly dares
To risk his hopes of heaven.

BIOGRAPHY OF ROBERT HALL.

The following are extracts from this volume, just
issuing from the press of the Messrs. Harpers, New-
York city.

When Mr. Hall was about twenty-three years of
age, he had an opportunity of hearing Mr. Robin-
son, his predecessor at Cambridge, preach, and was
so fascinated with the manner, as to resolve to imi-
tate it. But, after a few trials, he relinquished the
attempt. The circumstance being afterwards allu-
ded to, he observed, "Why, sir, I was too proud to
remain an imitator. After my second trial, as I
was walking home, I heard one of the congregation
say to another, 'Really, Mr. Hall did remind us
of Mr. Robinson!' That, sir, was a knock-down
blow to my vanity, and I at once resolved, that if
ever I did acquire reputation, it should be my own
reputation, belonging to my own character, and not
be that of a likeness. Besides, sir, if I had not been
a foolish young man, I should have seen how ridicu-
lous it was to imitate such a preacher as Mr. Robin-
son. He had a musical voice, and was master of
all its intonations; he had wonderful self-possession,
and could say what he pleased, when he pleased,
and how he pleased; while my voice and manner
were naturally bad, and far from having self-com-
mand, I never entered the pulpit without omitting
to say something that I wished to say, and saying
something that I wished unsaid; and besides all
this, I ought to have known, that for me to speak
slow was ruin." "Why so?" "I wonder that you,
a student of philosophy, should ask such a question.
You know, sir, that force, or momentum, is conjoint-
ly as body and velocity; therefore, as my voice is
feeble, what is wanting in body must be made up
in velocity, or there will not be, cannot be, any im-
pression."

This remark, though thrown off hastily, in unre-
served conversation, presents the theory of one im-
portant cause of the success of his rapid eloquence.
Shortly after this, Mr. Hall was, for the first time,
in Mr. Robinson's society, I believe in London. Mr.
Robinson was affluent in flatteries for those who
worshipped him, while Mr. Hall neither courted
flattery, nor scattered its incense upon others. In
speaking of the Socinian controversy, the elder in-
dulged in sarcasm upon "juvenile defenders of the
faith," and made various efforts to "set the young
man down," which tempted Mr. Hall to reply, that
"if he ever rode into the field of public controversy,
he should not borrow Dr. Abadie's boots." This enigmatical retort Mr. Robinson understood; and
probably felt more than Mr. Hall anticipated, for he
had about that time quitted the field, put "off the
boots," and passed to the verge of Socinianism.

In argument he was impetuous, and sometimes
over-bearing; but if he lost his temper, he was deeply
humbled, and would often acknowledge himself to
blame. On one of these occasions, when a dis-
cussion had become warm, and he had evinced un-
usual agitation, he suddenly closed the debate, quit-
ted his seat, and retiring to a remote part of the
room, was overtaken by a lady who was just enter-
ing, to ejaculate with deep feeling, "Lamb of God!
Lamb of God! calm my perturbed spirit!"

Mr. Hall's personal habits, not only at the time
of which I am now speaking, but in a certain degree
through life, though not precisely those of an absent
man, were those of one whose mental occupations
kept his thoughts at a distance from various mat-
ters of ordinary observance, and made him regard-
less of a thousand things which most persons never
forget.

The presence of a man who gave himself airs of
condescension, usually induced him to remain silent
or to retire. He could enjoy the society of men of
moderate information; and it was interesting to ob-
serve how by a few apt questions, he could ascertain
in what directions their pursuits lay, and then so
draw them out as to give them the pleasure of feel-
ing that they were contributing to his stock of that
knowledge which they could not but think useful.
He was eminently alive to the emotions of pity, an
affection always calculated to inspire attachment,
but which, in a man of abstract habits, is, I fear,
very unusual. He was generous by nature, as well
as upon principle, and in seasons of affliction would
remarkably identify himself with those who most
needed sympathy. He rather avoided than sought
expressions of thankfulness, and sometimes when he
became oppressed by them, would hastily say,
"Thank you, thank you; you have said more than
enough; remember, God has sent into the world a
more powerful and more noble sentiment than even
gratitude."

For some years he made it a rule to pay a pasto-
ral visit to every member of his church once each
quarter. He did the same with regard to such of
his ordinary hearers as he thought willing to receive
him as a minister of religion. These were not
calls, but visits, and usually paid on evenings, that
he might meet the whole assembled family. Among
the lower classes, to make them quite at their ease,
he would sit down with them at supper, and that
this might involve them in no extra expense, he
took care they should all know that he preferred a
basin of milk.

It appeared that benevolence was a prevailing
characteristic. When he had aided a poor man to
the full extent of his own pecuniary means he would
sometimes apply to one of his affluent friends,
"Poor — is in great distress; some of his family
are ill, and he cannot supply proper necessities.
Lend me five shillings for the poor fellow; I will
pay you again in a fortnight, unless in the mean
time you find that the case deserves your help, and
then the donation shall become yours."

His disapprobation of avarice bore a natural rela-
tion to his own benevolence. Being informed that
a rich man in the neighborhood, who was by no
means celebrated for his liberality, had attended to
a tale of distress without relieving it, he said, "Yes,
yes; he would listen without inclining his head.
He may lend a distant ear to the murmurings from
the vale beneath, but he remains like a mountain
covered with perpetual snow."

On another occasion, a person talking to him of
one whom they both knew, and who was very penu-
rious, said, "Poor wretch! you might put his soul
into a nut shell." "Yes, sir," Mr. Hall replied,
"and even then it would creep out at a maggot-
hole."

His love of sincerity in words and actions was
constantly apparent. Once, while he was spending
an evening at the house of a friend, a lady who
was there on a visit, retired, that her little girl of
four years old might go to bed. She returned in
about half an hour, and said to a lady near her,
"She is gone to sleep. I put on my night-cap, and
lay down by her, and she soon dropped off." Mr.

Hall, who overheard this, said, "Excuse me, mad-
am; do you wish your child to grow up a liar?"—
"O dear, no, sir; I should be shocked at such a
thing." "Then bear with me while I say, you
must never act a lie before her: children are quick
observers, and soon learn that that which assumes
to be what it is not, is a lie, whether acted or spo-
ken." This was uttered with a kindness that ex-
cluded offence, yet with a seriousness that could not
be forgotten.

His dislike to compliments was thus expressed:—
"In compliments, two and two do not make four;
and twenty and twenty fall very short of forty.
Deal not, then, in that deceitful arithmetic."

It was said in Mr. Hall's hearing that "compliments
were pleasing truths, and flatteries pleasing untruths." He remarked—"Neither of them are
pleasing to a man of reflection, for the falsehoods in
this case so nearly assume the semblance of truth,
that one is perplexed to tell which is actually given;
and no man is pleased with perplexity."

Respecting his insanity, Dr. Gregory remarks—
Two visitations of so humiliating a calamity within
the compass of a year, deeply afflicted Mr. Hall's
mind. Happily however, for himself and the world,
his spirits soon recovered their wonted tone, and the
permanent impression on his character was exclu-
sively religious. His own decided persuasion was,
that however vivid his convictions of religious truth,
and of the necessity of a consistent course of evan-
gelical obedience had formerly been, and however
correct his doctrinal sentiments during the last four
or five years, yet that he did not undergo a thorough
transformation of character, a complete renewal of
his heart and affections, until the first of these seiz-
ures. Some of his Cambridge friends, who visited
him at Shalford, previously to his removal to Dr.
Arnold's, and witnessed his deep prostration of soul,
while he read the fifty-first Psalm, and made each
verse the subject of penitential confession and of a dis-
tinct prayer, were rather inclined to concur with
him as to the correctness of the opinion. Be this,
however, as it may, (and the wonderful revelation
of "the great day" can alone remove the doubt,)
there can be no question that from this period he
scented more to live under the prevailing recollec-
tion of his entire dependence upon God, that his
habits were more devotional than they had ever be-
fore been, his exercises more fervent and more ele-
vated.

In a letter written to his friend Mr. Phillips, of
Clapham, after his recovery, he thus adverts to his
afflictions:—

"I cannot look back upon the events which have
befallen me, without admiration and gratitude. I
am a monument of the goodness and of the severity
of God. My sufferings have been extreme, and the
kindness of God in interposing in my behalf,
unspeakable. Pray for me, my dear friend, that I
may retain an indelible sense of the mercies re-
ceived, and that the inconceivable afflictions I have
undergone, may work for me the peaceful fruits of
righteousness." "I am often afraid lest it should be
with me as with the ancient Israelites, who, after
they had sung the praises of God, soon forgot his
works." "O! that a life so signally redeemed from
destruction, may be as signally employed in that
which is alone the true end of life, the service of
God. But my heart is like a deceitful bow; con-
tinually prone to turn aside, so that nothing but the
powerful impulse of Divine grace can fix it in a
right aim."

From the Pittsburgh Friend.

FAIRS.

We are sorry to find several of our most respecta-
ble religious papers giving insertion in their columns
to notices of "Fairs," got up in different places, for
benevolent objects, such as building churches, mak-
ing provision for orphans, &c. We are sorry for it,
because we feel satisfied that the moral operation of
the whole system of what are called benevolent fairs
is decidedly bad; and we are not willing that it
should seem to have the countenance of any who are
looked upon as faithful sentinels on the ramparts of
religious truth. It is a miserable argument, we know,
to be urged in favor of any questionable matter in
morals, that it has been countenanced by this or that
good man. Good men, for want of having had their
attention fixed to the subject in each particular in-
stance, have at different times given their sanction,
directly or indirectly, to a great many things that
have afterwards come to be reprobated in every di-
rection. Still, with many, it is always a reason for
any doubtful practice, stronger than all evidence be-
sides, that it has been thus encouraged by those who
seem to be somewhat in the church. In relation
to this very subject of fairs, we are persuaded that
the circumstance of their being visited by ministers,
and thrust into notice by editors of religious news-
papers, has done more, and is still doing more to give
them reputation in the christian world, than all other
reasons together. We have never yet heard a solitary
argument in favor of them that could stand the
test, when tried on the acknowledged principles of
evangelical religion; but we have been referred to
the example of this and that clergyman, and to the
course taken by other religious presses, as an over-
whelming proof of our having been wrong in the
honest opinion we have made to the whole business.

Now we do not undertake to legislate for the
conscience of other men. The editors of whom we
speak, have a perfect right to think on the subject as
they choose. But we hold the subject to be
plainly one of some interest, in a moral point of view,
to the community at large, and from the position we
have ourselves taken in regard to it, we feel that we
have a right to call for a distinct exposition of their
views. It is not necessary that they should be told,
that by publishing such notices as we have mention-
ed, they give their sanction to the thing itself. Have
they then considered the subject in all its bearings,
and come to the conclusion that these things are,
on christian principles right? Are they prepared to
say that the system of fairs, as it is, not as it
might be, is according to evangelical goodness? If
so, we should like to hear the reasons on which they
hold this judgment. The shadow of an argument
has not yet come in our way on that side. Will the
editors of the Presbyterian, the Churchman, the
Episcopal Recorder, and the World, take it amiss if
we respectfully solicit their attention to this matter,
and ask them to put in possession of their views in
regard to it? We entertain the most unforgotten
respect for every one of them; and it is only because
we do so indeed, that we think it necessary to come
before them with this request at all. If the cause of
"Ladies' Fairs" be a good one, let it be unequivocally
and broadly defended; but if it be, as we solemnly
believe it to be, contrary to Christ and unfriendly
to the great interests of benevolence, it ought not to be
suffered to steal for protection, underneath the broad
shadow of so high and honorable a patronage, how-
ever noiselessly and unassumingly it may be done.

From the World.—The Editor of the World, at
present has only to say that he has never directed
his attention particularly to the subject of "Fairs."
The views of the Editor of the "Friend," (a paper
that we always examine with pleasure, and one that
richly deserves the support of the community) in
general, correspond with our own, and upon this
particular subject, entirely so.

Jason and Thersites used to say, "Some things
must be done unjustly, that many more may be
done justly." Is this the principle of Christianity?

THE SCHOOL AND THE FAMILY.

A correspondent who visited a school taught by a
physician in Rockingham county, North Carolina,
communicates the following as a new instance of
the extent of good which the Sunday School system
may promote.

"During the last summer, a lad stepped into the
Sunday-school, to ask of the doctor who superintends,
the amount of his bill for his attendance on him a
few weeks before. The doctor imagining his er-
rand, without waiting for him to make it known, in-
vited him to take a seat, and tried to interest the lad
in a book, so as to divert him from his purpose. He
succeeded, the lad forgot his errand, or felt ashamed
to make it known, and left the school so well pleased
that he brought one of his brothers to participate
with him in his new source of enjoyment. Next
Sabbath they brought another, and next another, till
the whole family of seven children became pupils.
Soon after, there was much attention to religion in
the school, and four of these children professed reli-
gion. But here the work did not stop. Shortly af-
ter the boy's entrance in the school, and before their
profession, the father, a confirmed drunkard, directed
them to make up or sweeten some whiskey for him;
but they refused to do what they had often done be-
fore. He ordered them to take his jug to the whis-
key shop and get it filled; but they avoided it, and
notwithstanding his threats and entreaties. The
old man could not imagine why his boys, who were
so obedient to every other command, should disobey
him in this, and was so struck with their conduct,
that he resolved that what they would not mix for
him he would not drink. He has truly reformed,
has professed religion with his wife, and has contin-
ued strictly temperate for three months past."—S.
S. Journal.

JAMES VI. AND JOHN KNOX'S
DAUGHTER.

Elizabeth, the third daughter of John Knox, was
married to John Welch, who was sentenced to death
for resisting the unjust measures of James VI. to
overturn the Church of Scotland. Mrs. Welch
found access to the king, when the following singu-
lar conversation took place.—The King having asked
her who was her father, she replied, "Mr. Knox."
"Knox and Welch," he exclaimed, "the devil never
made such a match as that." "It's right like," she
replied, "for we never speired (asked) his liberty."
He asked her how many children her father had
left, and if they were lads or lasses. She said
three, and they were all lasses. "God be thanked,"
exclaimed the king, "for an they had been three
lads, I had never bruik'd (enjoyed) my three king-
doms in peace." She again requested that he
would give her husband his native air. "Give him
his native air!" said James, "give him the devil."
"Give that to your hungry courtiers," said she, of-
fended at his profaneness. At last he told her, that
if she would persuade her husband to submit to the
bishop, he would suffer him to return to Scotland;
when Mrs. Welch, lifting up her apron, and holding
it towards the king, replied in the spirit of her father,
"Please your Majesty, I'd rather keep (receive) his
head there."—Dr. McCrie.

A GREAT CURIOSITY.

A horseman's spur made of wrought iron, and of
uncommon size and antiquity. This instrument is
nine inches in length—the stem from the bow to the
end of the burr, is five inches—the burr is four
and three-fourth inches in diameter, and the whole
weighs one pound. This curious article was re-
cently brought from Missouri, to Streetsborough,
in this county, by Mr. Michael Bates, and is deposited
as a curiosity in the cabinet of the Western Reserve
College, by his brother G. D. Bates. It is said to
have been found by a company of miners, digging
for lead, about ten rods from the river, and fifteen
feet below the surface; and the ornamenting, still
distinct on the spur, shows clearly a high state of
the arts at the time it was made.

To the antiquarian this spur must be an object of
the highest interest. It proves beyond a doubt,
that this country at some remote period of antiquity
must have been inhabited by a race of men who
possessed no small degree of skill in the mechanical
arts. And from its size, it is reasonable to infer that
"there were giants in those days." Whether this
is the spur, which the Indian used, who, as the In-
dian tradition says, rode the last of the mammoths
across the big bone lick and was never heard of af-
terwards, we shall not pretend to decide. But cer-
tainly it is worth the attention of the curious.—Ohio
Observer.

"I CAN'T STAND THIS!"—The following was com-
municated to us by an eye witness:—A gentleman
walked up to the bar and asked for a glass of biters,
lacking the money on the bar. As the man was get-
ting it, a person very much intoxicated, stepped in.
"That's right, help this gentleman, and then make
haste and give the old drunkard another glass, and
here's the money." The gentleman turned round
on hearing the demand, and seeing a man whose
dress, face, &c. denoted one of those unhappy beings
designated too by himself by name, he exclaimed—
"This is past standing; I can't stand this!"—and
made a precipitate retreat into the parlor. I follow-
ed and remarked, "You lie! your money." "So I
did, and there it may remain; that vagabond has
deprived me of the pleasure of taking a morning
drink in future—for I shall never see a bar again,
but that fool, beastly object will present itself to my
vision." And he has kept his determination.—Lan-
caster Jour.

ONE LABOR WITHOUT PROFIT.

A Thresher.—Walking in the country, says the
Rev. W. Jay, I went into a barn, where I found a
thresher at his work. I addressed him in the words
of Solomon, "In all labor there is profit." Leaning
upon his flail, with much energy he answered, "Sir,
that is the truth, but there is one exception to it; I
have long labored in the service of sin, but I have
got no profit by my labor." "Then you know
something of the Apostle's meaning when he asked,
"What fruit have ye then, in those things whereof
ye are now ashamed?" "Thank God," said he, "I
do; and I also know that now, being freed from sin,
and having become a servant unto righteousness, I
have my fruit unto holiness, and the end everlasting
life." How valuable this simple faith in the word
of God! and how true is the saying of a deceased
writer, that piety found in a barn is better than the
most splendid pleasures of a palace.

FALSE FRIENDSHIP.—Let us vigilantly guard
against false friendship: and firmly resist its insidi-
ous overtures. Let us heed not its enchanting insinua-
tions. It charms to betray. Its tongue is smooth-
er than oil, but it leads down to the chambers of
death." Let us turn from it, as from the destroyer
of our peace. Let us look to Jesus. How different
was his friendship, from the spurious affection we
have often witnessed. How pure, how impartial,
how durable, how perfectly free from all violence
and rancor! It flowed from universal good will.
It sought the injury of none, the safety and happi-
ness of all. This is friendship, and the only affec-
tion worthy of the name. Upon this high and holy
principle, let us strive to be friends of God, of each
other, of all mankind.

PARSONAGES.

The houses should be neat and commodious, so
as to accommodate a medium family, and afford a
friend or acquaintance a visit when proper. It should
be situated in a respectable neighborhood, village, or
street; so as to be itself respectable, and easily found.
These are important matters, though too often over-
looked. We may add, the parsonages should be
permanent, and a good library attached to each, for
the benefit of the preachers; which might be found-
ed and increased from time to time by voluntary
contributions. This will reduce their annual outlay
for books; it will tempt them to study, and leave
them no excuse if they do not "give attendance to
reading," as says St. Paul; or "are not more know-
ing," as says the Discipline, page 61, answer to 2nd
question.

Finally, on this subject, let us press it upon the
consideration of the Church, to inquire how far a
sufficient number of suitable parsonages as described
above, will prevent the distressing annual drain by
locations, from the itinerant ministry. The erec-
tion of them will not add to the expenses of the
Church in supporting the ministry, because if the
society do not own them, they have to rent them.
But how few stations and circuits are well supplied
in this respect? Where is there a good and com-
modious parsonage? We do not say there are none,
but we say they are scarce. We are satisfied they
are very important to our continued success. In
England our brethren have attached such to almost
every circuit, station, or church, and many of them
have a permanent housekeeper.—Methodist Advo-
cate.

Ancient Rome was 29 feet below the present ex-
isting city. London was 16, 18, and even 20 feet;
and Bath 14 to 16 feet. In the reign of Nero, two
thirds of Rome were consumed by fire; but it af-
terwards contained forty-eight thousand houses; and
one of its aqueducts extended sixty miles.

Theatre Money.—Kean died intestate, and al-
though it is ascertained that he had received, during
the nineteen years that he was actor, the sum of
£150,000, or nearly \$750,000, yet he died so poor,
that his widow has not deemed it advisable to take
out letters of administration upon his estate.

Fatuity arising from old age.—Fatuity from old
age cannot be cured, but it may be prevented, by em-
ploying the mind constantly in reading and conver-
sation, in the evening of life. Dr. Johnson ascribes
the fatuity of Dean Swift to two causes: 1. to a res-
olution he made in his youth, that he would never
wear spectacles, from the want of which he was un-
able to read in the decline of life; and 2. to his avarice
which led him to abscond from visitors, or to deny
himself to company, by which means he deprived
himself of the only two methods by which new ideas
are acquired or old ones renovated. His mind from
these causes, languished from the want of exercise,
and gradually collapsed into idiocy, in which state
he spent the close of his life in a hospital founded by
himself for persons afflicted with the same disorder;
of which he finally died.

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lishment of a full, free, and absolute liberty of conscience."—
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Stuart's essay, in the Biblical Repository, April, 1833,
on the "Mode of Baptism,"—by Henry J. Ripley, Pro-
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